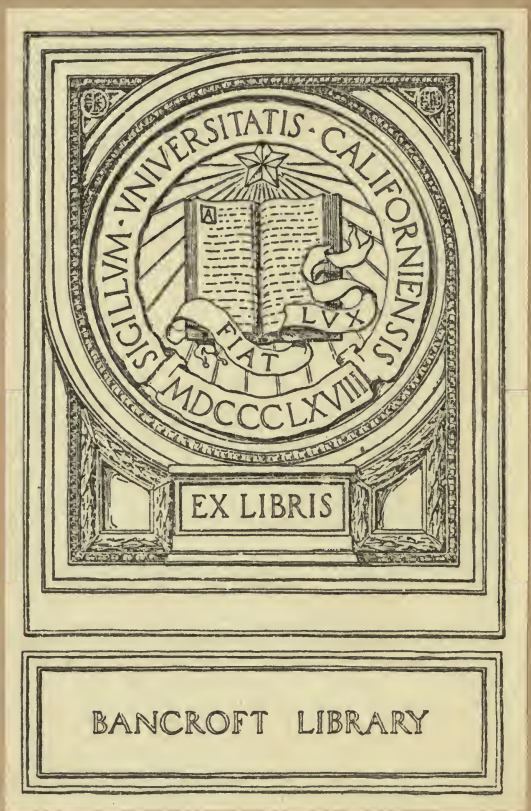

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A MARVELOUS WORK AND A WONDER

THE GOSPEL RESTORED

THIRD EDITION. 23rd THOUSAND

BY

DANIEL MACGREGOR

AN ELDER OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

1917

For sale by Herald Publishing House, Lamoni, Iowa

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JUST A REMINDER

Prefaces, as a rule, are not read, and we do not intend to bore the reader with any extended matter.

We may be permitted, however, to observe that to reach a correct conclusion concerning any doctrine or denomination, it is but fair that we reserve our verdict until it is heard in its own behalf. Rendering a decision previous to this would result in deprivation to self of the information sought, and do injustice to the subject considered.

We are aware that time is valuable and that the essential problems of life, obligating our attention, make it necessary that whatever time there be to spare should be devoted to the most important questions. It is that which we offer.

We come to you with a message from God.

The Almighty has spoken. He has brought forth that which will not only enlighten but bless in every conceivable way.

The message we bear is the fullness of the gospel of Jesus Christ.

It is the old Jerusalem gospel restored.

In this investigation we trust that no unfair influences, gathered from the maelstrom of popular opinion, will affect the investigator; for, as a matter of fact, popular opinion has always been arrayed against the message and ministry of the Master. By its decree an Elijah was driven from the society of men to the haunts of the wildwood; Jeremiah was thrust into a miry pit, and Isaiah was sawn asunder; Peter was imprisoned, while Paul was persecuted wherever he preached; and the history of all entertaining that message may be summarized in the pathetic saying of the apostle:

"And others had trial of cruel mockings and scourging, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."—Hebrews 11: 36, 37.

Indeed, the very Author of that message was despised and rejected of men. The lash of slander and the rod of persecution fell upon him the very moment he undertook to correct the popular religious errors. And shall we, the professed followers of Him who hath said, "And ye shall be hated of all men for my name's sake," marvel if his work be misrepresented and his servants abused?

The world, in fact, was always miserably astray when passing upon the merits of divine truth, for "which one of the prophets have not your fathers persecuted," said Stephen, himself a martyr for the truth.

They were not persecuted for any misdemeanor. No! but

because of the message they brought pointing out the errors existing, and directing to a higher and purer plane. With such contempt did our Lord hold the opinion of the public that he did not hesitate to proclaim "woe unto you when all men speak well of you."

The court of public opinion is as fickle as it is faulty. One day it worshipped Paul in the language of the Lycaonians, "The gods are come down to us in the likeness of men." (Acts 14: 11.) The next, it beat him into insensibility with stones, leaving him for dead upon the ground. At one time "all bare him (Christ) witness and wondered at the gracious words that proceeded out of his mouth," and scarcely had the echoes of his exhortation died away when they "rose up and thrust him out of the city and led him to the brow of the hill that they might cast him down headlong." But truth was just as true when multitudes cried out, "Away with this man and release unto us Barabbas," as it was when thousands were ready to take him by force and make him king.

Freed, then, from these entangling influences, we do not hesitate to commit our case to the honest inquirer, knowing that the more searching the inquiry, the more confirmed will he be in the conclusion that it is the Lord's work, the fullness of the gospel restored.

THE KINGDOM OF GOD

1. SET UP BY CHRIST. A REAL ORGANIZATION

A long time ago a certain Prince of truly royal blood, viewing the calamities which had visited the people who ought to have been his subjects, came down and visited among them.

For four thousand years those unfortunate people had been contending among themselves over the same old question that has bothered from the times of the beginning—Who shall be greatest?

Multitudes had passed away in the shambles of many wars. Each nation as it mounted the stage of existence seemed to have had a chosen calling, that of exterminating the others.

All this happened because the people were badly governed. They were led by ambitious and unscrupulous kings, who sought only to enlarge their domains at the expense of others.

The Great King having granted a certain freedom of agency to all whom he had created in his own image, did not interfere with the governments of men. He extended every opportunity of trying out the various systems man had designed and desired.

But it was all to no avail. The governments and kingdoms of this world were going from bad to worse. They could not control the people. Neither did they work for the interest of the people. They thought to rule by measures harsh and unbearable, and the people rebelling, only created for themselves more trouble.

At last, after many years of patient forbearance, the Great King sent among the people his Son, his only Son, a Prince of royal standing.

This Prince visited among the people, conferring rare treasures of heavenly origin. He healed their sick, raised their dead, and told them that a better system of government was at hand. "From that time Jesus began to preach and to say, Repent for the kingdom of heaven is at hand." (Matthew 4: 17.)

The peculiar merits of this kingdom are revealed in the fact that it was devised by the wisest of kings, by One who, having created all earthborn mortals, knew of their weaknesses and needs.

It was a theocracy, a government of God through the people and for the people, and as such there would never be any danger of that kingdom going to war for the sake of extending its domains. Its citizens would be spared and protected.

Not only did this kingdom deliver from the evils of the present, but from the evils to come. Indeed it was the only government of God ever devised for the welfare of his people. All other governments were but temporary makeshifts, gotten up by uninspired man, and were largely the product of arrogance or selfish ambition.

Now this kingdom which Christ the Prince sought to establish was a real kingdom, as much so as any other.

It partook of material form. It had a real ruler in the person of the Lord Jesus. It had real subjects—even all those who cared to become citizens by submitting to the rites of initiation.

It had a real code of laws known as the gospel of Jesus Christ. And it had real officers to proclaim and execute those laws, even the ministry of the Lord Jesus.

The following texts will certify as to the reality of the organization our Savior established.

I will build my church.—Matthew 16: 18.

Ye are the temple of God.—1 Corinthians 3: 9.

In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together.—Ephesians 2:21, 22.

Him [Christ] to be the head over all things to the church, which is his body.—Ephesians 1: 22, 23.

Now ye are the body of Christ and members in particular.—1 Corinthians 12: 27.

From whom the whole body fitly joined together and compacted.—Ephesians 4: 16.

In the foregoing it is noted that the kingdom as proclaimed by Jesus Christ is known by several names, the most common of which is, the church, which, as Webster says, is "The collective body of Christians."

The church of Jesus Christ, or collective body of Christians, is indeed the kingdom of God or kingdom of heaven, as the footnote texts will signify.[1]

There are some who entertain the error that the kingdom of God is a kind of a vaporous institution, independent of any tangible organization. The kingdom, they say, exists only in the heart. This they think is supported by the following: "The kingdom of God is within you." (Luke 17: 21.)

A very casual reading of the context, however, reveals the fact that our Lord was addressing a race of proud patriots who were living in daily anticipation of the setting up of the throne of David, with his seed reigning thereon for ever and over all. Questioned by these people as to when this kingdom should appear, Jesus informed them that it was even then in existence, within the borders of Jewish domains, "within you."

This interpretation is borne out in the marginal reading where it says "or among you."

It will not do to argue that "within you" should be narrowed down to the limited compass of the heart, else that would be charging those Jewish Pharisees with a possession of a celestial treasure which their life and conduct did not merit nor disclose.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.—Matthew 23: 13.

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[1]Matthew 13: 41, 47, 48; 25: 1, 2; Luke 17: 20, 21; Matthew 12: 28; 21: 43; 23: 13; Luke 16: 16; 10: 9-11; Matthew 13: 24-30; Mark 1: 15.

2. THE ONLY PLACE OF SAFETY

The importance and necessity of the kingdom of God cannot be questioned. It was not only designed as a protection against the evils of this world but as a place of salvation for the world to come. Its mission was twofold—to save here and hereafter. Consequently, it is only they who will suffer themselves to be gathered into the gospel net or church who have any promise of salvation, for "the Lord added to the church daily *such as should be saved.*" (Acts 2: 47; Matthew 13: 47-49.)

He delegated unto the church the power to manifest those forces that would make for the salvation of its subjects both as to time and eternity. To her was given "the gospel of the kingdom," which, as Paul tells us, is "the power of God unto salvation,"[2] also the ministry of reconciliation,"[3] who only had the power to dispense the gospel of salvation unto mankind. Paul makes this clear wherein he said, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Romans 10: 13-15.)

It was to the church, and for the church, that Christ gave himself. "Christ also loved the church and gave himself for it," for he is "the head of the church and he is the Savior of the body." (Ephesians 5: 25, 23.) Hence, if any would avail themselves of the atoning power of the Lord Jesus they must become identified with the body of Christ, which is his church, for he is the head of no other concern.[4]

3. HOW TO ENTER THE KINGDOM

Of all questions this is the most important. Inside the kingdom there is safety, outside there is danger.

Our Lord shows us both by precept and example how to enter and what the door is. Unto Nicodemus, a ruler of the Jews, who came to Jesus by night, our Savior said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

This is invariably understood as the baptism of water and the Spirit. This is shown in the fact that when any desired to enter the church the ordinance of baptism was administered.

On the day of Pentecost a great multitude, convicted of sin, asked what they must do. Peter told them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts

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[2]Romans 1: 16; 1 Corinthians 15: 1, 2.
[3]2 Corinthians 5: 18.
[4]Ephesians 1: 22, 23; Colossians 1: 18; Ephesians 4: 15.

2: 38.) This is just as Jesus stated: "born of water and of the Spirit."

Again, when Saul sat blind and helpless, waiting to learn what he "must do," as our Savior had instructed him in a vision (Acts 9: 6), he was told by the Lord's servant to "arise, and be baptized, and wash away thy sins." (Acts 22: 16.)

It was the same in the case of the Philippian jailer. Falling down before Paul and Silas, upon seeing the great destruction wrought by the power of God, he imploringly inquired, "Sirs, what must I do to be saved?" He was told first to believe on the Lord Jesus, after which "He was baptized, he and all his, straightway." (Acts 16: 33.)

Again, when Philip went down into Samaria to preach Christ, a great many became convinced of the truth, and "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.)

And so it was in all cases where people were brought into the church—it was through the door of baptism.

Jesus had instructed his disciples that in going out to preach they must also baptize—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28: 19.)

Undoubtedly this was water baptism because no earthly person has any power to baptize with anything else than a water baptism. The Spirit baptism is to be administered by God himself. "I indeed baptize you with water," said John, and so did Philip, for in baptizing the eunuch "they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8: 38.)

Last but not least, our Lord, to illustrate what he meant when he said, "He that believeth and is baptized shall be saved," traveled a long distance to meet with John that he might be baptized. John at first hesitated, thinking that our Lord was good enough without it, but Jesus corrected him by saying, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matthew 3: 15.) Whereupon he was baptized. After this came the baptism of the Spirit. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matthew 3: 16.)

Thus was the birth of the water and the Spirit shown forth in our Lord's baptism.

There was no other way of entering the kingdom of God, for if any enter not by "the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

No one can be justified by God who refuses to be baptized in water. They tried it in Jesus' day and brought upon themselves his condemnation: "and all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But

the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29, 30.)

4. MODE OF BAPTISM

It is only reasonable that an ordinance of such importance should definitely reveal its form.

A ceremony enlisting the obedience of saints, commanding the services of apostles, approved by the Holy Spirit, decreed by Jesus Christ, and destined to be preached "in all the world," assumes an imposing magnitude the form of which should and will be discoverable unto all.

Taking our position on the vantage ground of biblical truth the whole ceremony comes to view. No theological telescopes are required. The natural vision, unimpaired by prejudice and unblemished by bigotry, will afford us the clearest conception. Commentaries stand aside:

And were all baptized of him in the river Jordan.—Mark 1: 5.

And John also was baptizing in Ænon near to Salim, because there was much water there.—John 3: 23.

And they went down both into the water, both Philip and the eunuch, and he baptized him.—Acts 8: 38.

And when they were come up out of the water.—Acts 8: 39.

And Jesus, when he was baptized, went up straightway out of the water.—Matthew 3: 16.

Therefore we are buried with him by baptism.—Romans 6: 4.

Buried with him in baptism, wherein also ye are risen with him.—Colossians 2: 12.

Gleaned from the foregoing field, the following facts are submitted.

1. That the Bible baptism requires water.
2. That it takes much water.
3. That it necessitates a going down into the water.
4. That the candidate must be buried in water.
5. That succeeding the burial he is "risen again."
6. That there is a "coming up out of the water."

Now take this scriptural measuring rod and apply it to the several ceremonies assuming to be baptism, and we may readily detect the counterfeit. Apply it for instance, to sprinkling.

How does it measure up?

Does it take water? Yes.

Does it take much water? ——.

Does the candidate go down into the water? ——.

Is he buried? ——.

Is he "risen again"? ——.

Does he come up out of the water? ——.

Right, in one point, and deficient in five. Who will accept such a clumsy counterfeit?

Measure up immersion. Apply the same test and it will be found to conform to the test in every point.

But the opposition has developed a new tactic. Perceiving the overwhelming array of evidence against them they are offering

to compromise by baptizing any way the applicant desires. In other words they reverse the ancient order which said to the ministry, "Go ye therefore and teach all nations, baptizing them," by having the sin-sick candidate teach them, whereupon, whatever he says, they will do. Or for that matter if the candidate chooses to evade the law of God altogether, by refusing to be baptized, the modern minister is ready to take him in, baptism or no baptism.

Political knavery! Anything so long as they get your vote and influence.

The modern ministers, instead of maintaining that splendid uncompromising attitude towards sin and error, always an attribute of one whom God hath sent, have degenerated into spineless puppets of the people. Angleworms, and made to hang on any hook

ELDER F. G. PITT BAPTIZING IN THE RIVER JORDAN.

so long as they can bait an unsuspecting soul. Well do they fulfill the prophetic forecast: "For the time will come when they will not endure sound doctrines; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4: 3, 4.)

The language of the law affirms that there is but "one Lord, one faith, one baptism," (Ephesians 4: 5.) and "one baptism" is just as limited in its variety as "one Lord" or "one faith."

Neither will it do to argue that while the Bible proves immersion it also supports sprinkling. God never sent one man to preach it one way and another to preach it the opposite. The exhortation of the scripture is "that ye all speak the same thing, and that there be no divisions among you." (1 Corinthians 1: 10.)

Immersion was the only mode of baptism practiced in the

church of New Testament times, a fact that is admitted by our "sprinkling" friends.[8]

5. LAYING ON OF HANDS

Succeeding the administration of baptism we meet with the ordinance of the laying on of hands, a part of the great plan inducting foreigners into the kingdom of God.

We read that upon Philip baptizing a number of converts in Samaria, the glad news reached the heads of the church at Jerusalem, who immediately took steps to complete the good work begun.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.—Acts 8: 14-19.

Again we find this same service performed by Saint Paul.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they

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[8]"Calvin: 'The word baptizo signifies to immerse, and the rite of immersion was observed by the ancient church.' "—Institutes, lib. v, chap. xv, par. 2. Hinton's History of Baptism, p. 52.

"Luther: 'Baptism is a Greek word, and may be translated immersion, as when we immerse something in water, that it may be wholly covered. And although it is almost wholly abolished, (for they do not dip the whole children, but only pour a little water on them,) they ought nevertheless to be wholly immersed, and then immediately drawn out; for that the etymology of the word seems to demand.' "—Luth. Op., vol. 1, p. 336. Hinton's Hist. of Baptism, p. 52.

Mosheim says: "Baptism was publicly administered. . . . The candidates for it were immersed wholly in water."—Book 1, cent. 2, pt. 2, ch. 4.

John Wesley: "We are buried with him." Alluding to the ancient manner of baptizing by immersion. Again: "Which he wrought in you, when ye were as it were buried with him in baptism. The ancient manner of baptizing by immersion."—Notes on Colossians 2: 12, p. 520.

Bishop Bossuet, a Roman Catholic: "In fine, we read not in the Scriptures that baptism was otherwise administered, (than by immersion;) and we are able to make it appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was thus administered throughout the whole church."—Tri-lemma, p. 98, published in 1883.

Archbishop Tillotson, an Episcopalian: "Anciently those who were baptized were immersed, and buried in the water, to represent their death to sin, and then did rise up out of the water, to signify their entrance upon a new life, and to those the apostles allude, Romans 6: 4-6."—Sermons, vol. 8, p. 179.

heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve.—Acts 19: 1-7.

Saint Paul has assured us that he was taught the gospel "by the revelation of Jesus Christ" and that if any man should "preach any other gospel" he would "be accursed" (Galatians 1: 8-12); all of which only emphasizes the fact that the apostle was fully aware of the seriousness as well as the necessity of the service of the laying on of hands.

Other uses of the laying on of hands was that of blessing little children, the healing of the sick, and the ordination of the ministry, as the following will show:

And he took them up in his arms, put his hands upon them, and blessed them.—Mark 10: 16.

Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.—Matthew 19: 14, 15.

And putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.—Acts 9: 17.

They shall lay hands on the sick, and they shall recover.—Mark 16: 18.

And he laid his hands on every one of them, and healed them.—Luke 4: 40.

And by the hands of the apostles were many signs and wonders wrought among the people.—Acts 5: 12.

To whom Paul entered in, and prayed, and laid his hands on him, and healed him.—Acts 28: 8.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.—James 5: 14, 15.

Stir up the gift of God, which is in thee by the putting on of my hands. —2 Timothy 1: 6.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—1 Timothy 4: 14.

The ordinance of the laying on of hands served an excellent purpose in the church. The blessing and consecrating of little children, the healing of the sick, the conferring of the Holy Ghost and the ordination of the ministry were each and all of essential service. Indeed there is no other field of usefulness so extensive as that occupied by the laying on of hands.

Its use was absolutely indispensible, for how else were the ministry to be ordained, and without a ministry how shall the gospel be preached? "How shall they hear without a preacher?" (Romans 10: 14.)

Moreover, how else were the people to receive the gift of the Holy Ghost? Is there any other way suggested in the Scriptures? If not, why part with the known and scriptural way, for some untried and unapproved system?

Did God err in setting up the ordinance of the laying on of hands? If not, is it not an error on our part to refuse to honor that which God has so unmistakably approved?

But they tell us that this rite was done away. Who tells us? It is commonly understood that a statute is operative so long

as it occupies a place on the statute book. And the only power that can nullify that statute is the power that decreed it.

In this case we find the ordinance of the laying on of hands occupying a distinguished and distinctive place in the statute book of the kingdom of God. It is both taught and practiced. And until that same kingdom shall disannul the ordinance, we shall be held responsible for its observance.

The religious world holds to one of the uses of the laying on of hands, the ordination of the ministry. This however is palpably inconsistent, for if God has done away with the ordinance, it is but presumption to retain it in any of its forms. Moreover, the retention of but one particular feature of the laying on of hands, that wherein the ministry is involved, is, to say the least, a selfish sample of hoggishness. The ministers of course have had the full say in the government of the churches, and have taken particular interest to preserve for themselves anything that might set themselves above the common folks.

But if it is good for the minister, it is good for the babe, for the sick, and for the penitent suppliant seeking the pardoning assurance of the Holy Ghost.

The reservation of the laying on of hands exclusively for the ministry smacks of class legislation and is on a par with the selfishness of the priest who, ministering the emblems of the holy sacrament, passes the tasteless wafer to his congregation, but drinks to himself the appetizing wine.

But we are told that the days of miracles are past, consequently the laying on of hands, miraculous by times in its results, must have passed away also.

This is not true. The days of miracles are not past. The Scriptures warrant us in believing that the days of miracles are continuous, and that the future, notwithstanding its prospective educational finish, will furnish some of the most stupendous miracles of all history.

What about the turning of the sun into darkness, the moon into blood, and the falling of the stars? What about that wonderful transformation of the earth when "every island shall flee away," when "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain"? What about the coming of Jesus Christ and the miracle that shall be wrought at that coming when "the Mount of Olives shall cleave in the midst thereof and there shall be a very great valley"?

The greatest miracle of all will be when "all that are in their graves shall hear his voice and shall come forth."[6]

These are but a few of the predetermined things that will come to pass regardless of any human theory that miracles are done away.

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[6]Acts 2: 19, 20; Revelation 16: 20; Isaiah 40: 4; Zechariah 14: 4; John 5: 28, 29.

As a final objection to receiving the laying on of hands it is argued that the Holy Ghost may be received without it.

If so, why then did the apostles, the Samaritans, and Ephesians go to so much trouble by concerning themselves with a rite that was really not necessary? And why did they display such shortsightedness as to practice a ceremony which might become a dangerous precedent?

But where is the guarantee that the Holy Ghost may be received outside of the laying on of hands? Shall we take any risk in view of the plain and written word pointing so unmistakably to that ordinance? "Ye have us for an ensample" (Philemon 3:17) said the apostle, and as such shall we not follow their well-beaten course, rather than wander in some bypath of notional creation, which will but lead us from the truth.

The case of Cornelius, who, as an unconverted, unbaptized man, received an extraordinary manifestation of the Holy Ghost was an exception, not the rule, and was given in order to convince Peter and the church, that the time had come for the gospel to be preached to the Gentiles. "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ what was I that I could withstand God? When they (the council at Jerusalem) heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts 11: 17, 18.)

Prior to this the gospel had been preached exclusively to the Jews. The church had not yet got over their traditional error, that the Jews were the only people entitled to salvation, hence it became necessary to convince the church, that they must broaden out and extend the great salvation unto all. This was done firstly, by a vision Peter received on the housetop, wherein he was told "What God hath cleansed, that call not thou common." "While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." (Acts 10: 19, 20.) Immediately certain messengers from Cornelius, the Gentile, arrived, conveying Cornelius's request that Peter go unto him.

Thus we see in order to get the church out of the old rut of narrow nationalism, it required, first, a vision; second, the voice of the Spirit; and third, a request from Cornelius, a request, too, that was prompted by an angel, for it was he who told Cornelius to send for Peter.

Still hesitating, Peter waited till the next day before responding to Cornelius's request; and it required one more miraculous experience to convince Peter and the church thoroughly that everything was all right. This was given while Peter was preaching, the Holy Spirit in unknown tongues falling upon Cornelius and household. It was enough. Peter was convinced, and immediately he opened the door of the kingdom to the Gentiles, commanding them to be baptized.

Needless to say, this extraordinary conferring of the Holy

Ghost upon an unbaptized Gentile without the laying on of hands, was not the rule, simply an unprecedented expedient taken by the Lord to force conviction upon the church that the day of grace was open unto all. We, however, are to be guided and governed by the rule, not by the exception. The feeding of the five thousand on a few loaves and fishes is not the rule, it was an exception, and were humanity to ignore the rule, waiting for some expedient which might bring to them their bread without work, they would soon enter the sepulcher of the starved.

As to why the laying on of hands should have been selected as the divine means of imparting heavenly favors, we are unable and unauthorized to say. The scientific aspect of the ceremony may not reconcile itself to the so-called science of man, but it produced results just the same. It is the science of the Almighty, and his ways are not ours.

The tumbling of the walls of Jericho by the encircling of the city seven times, the healing of Naaman the leper in the waters of Jordan, or of the blind man washing in the pool of Siloam doubtless may excite the contempt of the modern warrior or physician, but as the Lord's appointed way, it was all effective in attaining the results desired.

And so it was with the laying on of hands: we know what it has done. It has blessed little children, it has healed the sick, it has conferred the Holy Ghost, and what it *has done, it can do.* Emanating from an unchangeable God it is as eternal as the rock of ages.

6. THE OFFICERS OF THE KINGDOM

In order to observe the divine injunction, "Seek first the kingdom of God," it is necessary that we acquaint ourselves with a description of that kingdom.

This description is presented by the apostle in 1 Corinthians 12: 28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The leading features of the kingdom thus stated are apostles and prophets.

The work assigned these giants of inspirational power was of a very important as well as ponderous nature, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*"—Ephesians 4: 11, 12.

And because of the presence of these men enlightened with discernment the church was protected against the ever encroaching curse of false and alluring doctrines. Indeed this was their duty, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."—Verse 14.

John the Revelator saw her thus shielded, "and there appeared

a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." —Revelation 12: 1. The "sun" denotes light, inspiration, and revelation: hence prophecy or prophets. "A crown of twelve stars" alludes to the quorum of twelve apostles; while "woman" signifies the church.

To argue the continuance of these God-appointed officials is unnecessary, since the Lord, forseeing that evil and error with all their elusiveness would continue to assail his church, has declared they would remain "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 13.

License one denomination to do away with the prophets, another will ask similar authority to expel apostles, and a third will arise to eradicate evangelists, pastors, and teachers; and so we may go it until there is nothing left in the church but a name.

"But we have evangelists and pastors and teachers," cries the objector. True, but why this preference? Is it because the calling of a "pastor" is more honorable and his labors more serviceable than those of an apostle? And this partiality becomes the more apparent when it is noted that the same Bible, the same chapter, the same verse that orders the office of a pastor, orders that of an apostle and a prophet also.

This acceptance of the humbler officers of the church and rejection of the more prominent, looks like the Pharisaical sin of omitting "the weightier matters of the law."

But we are told that "apostles and prophets have ceased." Yes, but who made them to cease? God did not. At least we have no account of it. The fact that numbers were called to the apostolic office to succeed the original twelve would suggest the purpose of the Lord to continue the quorum. The Bible speaks of at least twenty-two. (See Matthew 10: 1-4; Acts 1: 23-26; 13: 2; 14: 14; Galatians 1: 18, 19; 1 Thessalonians 1: 1; 2: 5, 6; 1 Corinthians 4: 6-9; Romans 16: 7.)

If the discontinuance of the ruling officers of apostles and prophets has obtained, it must be that other and graver conditions simultaneously arose. Obliterate the office of the First Magistrate of England and away goes kingship, signalizing the passing of Britain from the institution of a kingdom to that of some other government.

Continue this work of "ceasing" a little further and abolish the offices held by the Commons and the Lords, and what is the result? Why, no government at all! Disorder will ensue, anarchy will reign, and the battlements of Britain will become a prey to the foreign invader.

What other results to the church could be expected in removing her foremost officials?

7. BLESSINGS OF THE KINGDOM

A. Revelation from God

Let us take under consideration the blessings of the church, and perhaps in this we shall see what it was that confirmed the faith of the early saints, insomuch that multitudes willingly surrendered their lives rather than give over the assuring knowledge divinely imparted. This knowledge was received through the channel of revelation, which was the great distinguishing and enriching legacy of the people of God. Than this there is no more evident truth, witnessed to by both the Old and New Testaments.

The Almighty was impartial whether dealing with those under the Mosaic dispensation, or with those in apostolic times. Whenever and wherever the Lord had a people willing to hear, to them he spoke.

Sometimes he communicated his will by personal appearance and angel ministrations; at other times through the declaration of dreams or the undoubtable voice of visions. Wrapped in the mantle of inspiration holy men of old were wrought upon by the power of the Holy Ghost and spake in audible tones a language both new and strange. Prophets of the Highest, those, who "spake the law at his mouth" and uttered things for unborn time, frequently fulfilled, only after ages had wrought their irrepressible work.

From Genesis to Revelation, a period covering four thousand years, the voice of revelation tolled forth its unceasing testimony emphatically affirmed by prince and prophet, by apostle and angel. Revelation, who shall refuse it?

By its counsel Adam was instructed, Noah was warned, Moses was directed and Israel delivered; Naaman was led to a fountain of health, Joseph liberated from an Egyptian prison, and Elijah saved from starvation. Through it Paul was restrained from preaching in Bithynia and admonished to go into Macedonia; advised to tarry at Corinth and again commanded to depart from Jerusalem. (Genesis 6; Exodus 3; 2 Kings 5; Genesis 41; 2 Kings 18; Acts 16, 18, 22.)

Indeed in all the movements of the church it was directed by Christ, its head, and in the shadow of impending trial was duly apprised.

The revelation announcing a coming dearth undoubtedly saved the church much commiseration, while the repeated warnings of approaching impostors tended to fortify the faithful against deception and fraud. (Acts 11:28; 20:29, 30; 2 Timothy 2:3-5; 2 Timothy 4:3, 4.)

B. Continuation of Revelation

The doctrine of continued revelation is supported by the same reasons that made it necessary in the beginning. Whatever the causes necessitating revelations then, causes equally important exist now.

Did they need deliverance from trouble then? We have as en-

gaging distresses now. Did they need warning against cunning deceivers then? How much greater the need of similar warning now, when heaps of "hirelings" are misleading the unwary.

In olden times the ministry required and received directions in their work, no two having precisely the same mission, save that of preaching the gospel. Their duties varied according to the circumstances and conditions prevailing; and have we reached that time when the Lord has grown disinterested in the directing of his servants? If so, he has altered his policy, the policy of ages. But this will not do, for "I am the Lord, I change not." Then why will he not reveal? There is no reason whatever, unless it be the unbelief of the people. Moreover, this ministry were invariably called by the voice of revelation previous to their accepting the ministerial office. There was no exception, for "no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5: 4.) How, then, will it be possible for the Lord to select his servants to-day unless he reveal his mind? And how can he reveal his mind unless he communicate? Thus if we would have a ministry sent of God we must entertain the doctrine of continued revelation as being absolutely necessary.

C. Revelation a Fruit of the Spirit

Perhaps the most prominent characteristic of the Holy Spirit is that it reveals. Whether it rested upon the seventy elders of Israel, fell upon Elisha, or enveloped the apostles at Pentecost, it was all the same—revelations resulted. And in that extraordinary summary of its various powers, portrayed by the Apostle Paul, we are advised that out of its nine outstanding features, five of them reside within the compass of revelation, viz, wisdom, knowledge, prophecy, tongues and the interpretation. (Numbers 11: 25; 2 Kings 2: 15; Acts 2: 4; 1 Corinthians 12: 7-10; Ephesians 4: 8-11.)

Its office work as stated by our Savior is as follows:

> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16: 13.

The paramount power of the Spirit thus stated, is to "guide into all truth and show you things to come," and surely none will say that its task has been completed, that the inexhaustible treasuries of truth and the boundless breadths of futurity have been exhausted and spanned. "Ask and it shall be given unto you," said Christ, and "if any man lack wisdom let him ask of God that giveth to all men liberally," enjoined James. How is it possible for the Lord to keep these promises save it be through the medium of revelation? (Matthew 7: 7; James 1: 5.)

D. Revelation Will Come

However much men may oppose this channel of divine communication, or refuse to walk in the highway of heavenly inspiration, God will, nevertheless, reveal himself. He has vowed it generations since, and the word of the Lord is irresistible: "Heaven

and earth shall pass away, but my word shall not pass away." Unto us the promise comes as well as unto them: "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." The word *proceedeth* occupies the present tense, not the past. (Matthew 24: 35; 4: 4.)

The latter days shall share of the revelations of God as well as the former, for he is no respecter of persons:

> And it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy.—Acts 2: 17, 18.

An Elijah will be sent with an important message immediately preceding the coming of the great and dreadful day of the Lord; resultant of which the hearts of the children shall be drawn to the teachings of the fathers and so the day of smiting shall be procrastinated. (Malachi 4: 5, 6.)

Two witnesses will again stand in the streets of Jerusalem, and will prophesy three years and a half. Men of exceptional power, they will command the elements that it rain not in the days of their prophecy, and will smite the earth with plagues as often as they will. Finishing their work they shall, as have nearly all the prophets, seal their testimony with their blood, their dead bodies lying in the streets three days and a half. And while the populace are making merry, congratulating each other on the death of those whose word was accompanied with power, suddenly, the spirit of life descending from on high will reanimate those mutilated remains, and arising they shall ascend in the sight of men.

Then will the Lord make retribution, and fearful his fury! An earthquake of terrible destructiveness will rock the city, a tenth part of it falling, slaying of men seven thousand. (Revelation 11: 3-13.)

Surely, then, the voice of the prophet in revelation is not to be confined to an unrecallable past.

E. Spiritual Gifts

The Christian religion was distinguished above all others for the remarkable gifts it bestowed. The ministry were attended by a "power from on high," "the Lord working with them and confirming the word with signs following." (Luke 24: 49; Mark 16: 20.) Nor were these gifts reserved for a few, laity and clergy shared alike:

> How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.—1 Corinthians 14: 26.
>
> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.—1 Corinthians 12: 8-10.

Scarcely a page may we turn to, but what we read of some miracle, vision, angelic ministration, or great outpouring of the Spirit,

manifest in a tongue, interpretation, or prophecy. The following will instance:

And he sent them to preach the kingdom of God, and to heal the sick.—Luke 9: 2.

And they cast out many devils, and anointed with oil many that were sick, and healed them.—Mark 6: 13.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.—Hebrews 2: 4.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 4.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 6.

F. Not to be Done Away

The great trouble with the people is that somehow or other they have conceived the idea that these blessings were to be done away. There is nothing in the scripture to warrant such a conclusion. To the contrary, it bespeaks their continuance and exhorts us to contend therefor:

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.—1 Corinthians 14: 1.

I would that ye all spake with tongues, but rather that ye prophesied. —1 Corinthians 14: 5.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.—1 Corinthians 14: 39.

G. Signs to Follow the Believer

Our Lord himself was interested in conferring spiritual gifts upon his people. They were intended as divine assurances whereby his followers might know of their acceptance.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 15-18.

This was the legacy of our Lord to the church, bequeathed in his latest expressed will and testament.

Why, then, ought not his people to inherit it? It is theirs by inheritance and surely the estate is sufficient to apportion to every man according to the promise. "The word of the Lord endureth forever," proclaimed Peter, and, "My word shall not pass away" declared the Christ; which gives us every warrant to expect a fulfillment thereof according to the letter.

It cannot be urged that the Master was mentally incapacitated at the time of making this will, nor can it be entertained that his spiritual estate was inadequate to fulfill his bequests. Some other reason then must exist for a nonfulfillment of these promises. It must be that a question as to heirship has arisen. And who are the heirs?—"them that believe." Where then are the believers? Who is there that believes these spiritual treasures are for us nowadays? In this way we may discover the heirs. Go in search, if we will, among the great and popular churches for those who are looking

for this endowment according to the promise and, oh, how fruitless our mission. Instead of meeting with believers it is the very opposite. We are told that these signs are not for us now, that those who look for them are fanatics. Indeed, it is urged that the learning of man is sufficient, which has taken the place of this wisdom from on high. Oh, the folly of man! How persistently he arrays himself against the determinate purposes and expressed pleasure of the Lord.

But let us press our inquiry a little closer. Christ has said that these signs *shall follow*. Now, who has the right to say that they *shall not* follow? These blessings were essential to the believer, whereby they might know of their acceptance with the Master; thus were they called signs, tokens, assurances from the Lord that he had condescended to regard them as his people. Deception then, as now, was abroad in the land, and by it many were ensnared. But the disciples of Christ, living in harmony with gospel teaching and thereby in rapport with the Father, who has always been a God of miracles, were made certain of the faith they had espoused by assuring gifts of heavenly origin.

"But," says the objector, "these signs are not for our day." That being true, away goes the entire promise, salvation and all. Yes, and the conditions go with it, for all are associated together. They are inseparably connected. That would mean that salvation is not for our day, and belief is not for our day. Christ placed the preaching, the believing, the baptizing, the saving, and the signs all on an equal footing; one follows the other; where one was limited the others were also, and when one ceased so did the others.

If the language confines the signs to apostolic times it confines belief and salvation to those days also, for one is as confined as the other. Where one is operative the others are, and when one ceases so must the others.

The fact that these signs do not follow the professed believers in other churches, is no evidence that Christ has gone back on his word, that his bank has failed, and the Banker unable to redeem himself.

The trouble exists with the other folks: they have not obeyed that form of doctrine entitling them to rank as believers; consequently with them there is neither sign nor salvation.

John Wesley seems to share this view:

> It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. . . . The cause was not as has been vulgarly supposed—because there was no more occasion for them by reason of the world becoming Christian, for this idea is a miserable mistake, as not one twentieth part was at that time even nominally Christian. . . . the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church was because the Christians were turned heathen again and had only a dead form left.—Sermon 94.

The exhortation of the scripture is "Covet to prophesy," [6] "For

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[6] 1 Corinthians 14: 39.

ye may all prophesy one by one."[7] Again, "Desire spiritual gifts, but rather that ye may prophesy,"[8] an exhortation which loses its force if the prophetic office is done away.

But whatever the creedal attitude of the churches respecting the perpetuity of this office, prophets will come nevertheless, for God has decreed it. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."[9] "And it shall come to pass *in the last days,* saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy."[10]

THE APOSTASY AND OVERTHROW OF THE CHRISTIAN CHURCH

We are now to consider that important event when a great and terrible calamity befell the church, resulting in its complete overthrow and disorganization. It is known as the apostasy or "Falling away." (2 Thessalonians 2: 3.)

Startling as may be this announcement, one need not be surprised in view of the sweeping calamities which have frequently befallen the professed people of God. Israel of old was driven from their inheritance and Judah was imprisoned in a Babylonish bondage, while their sacred temple, built after the direction of the Lord, was razed to the ground. The antediluvians were destroyed with an overwhelming flood, and the Babel builders were scattered abroad upon all the face of the earth.

The overthrow of the Christian Church was occasioned by internal strifes, worldly ways, and unholy ambitions. She "Left her first love."[1]

This was the time alluded to by Isaiah when he said, "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (24: 5.)

Do we startle when we say that the church as established by Jesus Christ fell away? Of this the reader may readily inform himself. Let him just look around and compare, if he will, the many churches of to-day with that blessed model as left perfected by Christ. What a difference! How unlike the church of olden days, and how little of the old Jerusalem gospel do they preach!

The quenching of prophetic fire, the absence of apostles, the silencing of revelations, the "signs" not following, together with the general ignoring of the ordinances have long since written upon the walls of Christendom, "Thou art weighed in the balances and found wanting."

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[7] 1 Corinthians 14: 31.
[8] 1 Corinthians 14: 1.
[9] Malachi 4: 5.
[10] Acts 2: 17.
[1] Revelation 2: 4.

Where do we find an institution established after the ancient order of things?

Where is there a saving structure based upon "the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands"? (Hebrews 6: 1, 2.)

Where is that church pillared by apostles, illuminated by spiritual gifts, upon the altar of which the perpetual fires of revelation forever burn? Echo answers, Where!

Oh, yes; we may find plenty of churches, such as they are, but how incomparable to that matchless temple built upon the rock of continuous revelation, wherein were apostles and prophets, priesthood and power, helps and healings, gifts and callings, discernment and directions, angels and inspiration, baptism and the laying on of hands, revelations and righteousness.

In imitation of this sacred edifice we have a thousand competing counterfeits erected upon the shifting sands of creedal changes. Without windows of inspirational light they depend rather upon the flickering flare of human learning, which at the best is but contradictory to itself.

The learning injected into the Papist will never make him a Protestant; and the education of the Protestant abhors and repudiates that of the Papist. The enlightened Universalist sees only narrowness in other teaching, while the polished Episcopalian approves only of Episcopalianism. The learned Lutheran cannot make his books read him into any other church, and the Baptist divine, rejecting all others, presents his cause as the simon-pure continuation of Christianity.

Never was it known that the Methodist college turned out anything but a Methodist, while the Presbyterian schools evolve only Presbyterians.

Thus it is that the ecclesiastical learning of the age is nothing but a mess of contradictory ritualistic rot, nursed by tradition, deified by denominationalism, and protected by the prejudice of the priest.

The first evidence of a tendency to forsake the faith, was on the occasion of our Lord presenting the doctrine of the atonement. "From that time many of his disciples went back and walked no more with him."[6] This kind of apostasy was not dangerous; but there was another kind: that which revealed itself in the introduction of evil teachings and practices. In Paul's writings he alludes to the prevalence among them of "fornication," "envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," "lasciviousness," "busybodies," "oppositions of science," "adulteries," "many unruly and vain talkers and deceivers," "for the mystery of iniquity doth already work."[7]

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[6] John 6: 66.

[7] 1 Corinthians 5: 1, 2; 2 Corinthians 12: 20, 21; 2 Thessalonians 3: 11; 1 Timothy 6: 20; James 4: 4; Titus 1: 10; 2 Thessalonians 2: 7.

Such being the condition of the church in the heyday of its power when apostle and prophet were vigilantly protecting her interests, one can hardly expect conditions to have become any better, especially in succeeding centuries when prophets and inspiration had taken their flight.

The first stages of apostasy, symptomatic and isolated, were soon succeeded by a more advanced stage, organized and united, for which there was no remedy.

This was known as "a strong delusion," "the mystery of iniquity,"[a] "a consumption even determined upon the whole earth";[b] and symbolized by "a deep sleep,"[c] "a woman forsaken . . . refused,"[d] "gross darkness,"[e] "a famine,"[f] a "night,"[g] a "horn,"[h] "fables,"[i] a "beast,"[j] "a great whore . . . Babylon."[k]

The achievements of the apostasy are suggestively indicated in the following prophetic texts:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? . . . For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.—2 Thessalonians 2: 3.

Take heed therefore unto yourselves . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.—Acts 20: 28-30.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Timothy 4: 3, 4.

Iniquity shall abound and the love of many shall wax cold.—Matthew 24: 12.

For all tables are full of vomit and filthiness so that there is no place clean.—Isaiah 28: 8.

I have heard from the Lord God of hosts a consumption even determined upon the whole earth.—Isaiah 28: 22.

They are drunken but not with wine. . . . the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. . . . fear toward me is taught by the precepts of men.—Isaiah 29: 9-13.

Darkness covereth the earth and gross darkness the people.—Isaiah 60: 2.

We wait for light but behold obscurity; for brightness but we walk in darkness. . . . We look for judgment, but there is none for salvation, but it is far off from us. . . . truth faileth. . . . there was no intercessor.—Isaiah 59: 9-16.

My flock was scattered upon all the face of the earth and none did search or seek after them. . . . There was no shepherd.—Ezekiel 34: 6-8.

I will send a famine in the land, . . . of hearing the words of the Lord: . . . they shall run to and fro to seek the word of the Lord and shall not find it. —Amos 8: 11, 12.

Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine and the sun shall go down

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[a]2 Thessalonians 2: 3-12; [b]Isaiah 28: 22; [c]Isaiah 29: 9, 10; [d]Isaiah 54: 6-8; [e]Isaiah 60: 2; [f]Amos 8: 11, 12; [g]Micah 3: 6, 7; [h]Daniel 7: 21-25; Daniel 8: 9-13; [i]2 Timothy 4: 3, 4; [j]Revelation 13: 3-8; [k]Revelation 17: 1-6.

over the prophets, and the day shall be dark over them. . . . they shall all cover their lips for there is no answer from God. . . . Therefore shall Zion for your sake be plowed as a field.—Micah 3: 6, 7, 12.

In addition to the iniquity within, persecution without began to wage a relentless war against the kingdom of God. It first struck at the King's herald, John the Baptist, whom it beheaded. The next to suffer was our Lord himself, crucified upon Calvary. Then follows the persecution of the twelve apostles, all of whom were led as lambs to the slaughter, John only escaping, being banished to the Isle of Patmos.

It was the policy of the Adversary to strike down the governing and directing officials, that thereby those remaining might the more easily be overcome. The church, however, had every opportunity to retain the faith. The Holy Spirit was ever present to direct in their proceedings whenever the people sought unto it. But the truth is, as we have seen, the church itself forsook "its first love," and so alienated all promises of support.

The Lord had promised to save his people to the uttermost. He vowed that the gates of hell should not prevail against them, and that no man should pluck them out of his hand. In this he but guaranteed overcoming grace against the power of a third party, but never did he fetter his church with a chain of compulsion, forcing her to keep the faith. That would be wholly unlike the policy of the Eternal, who never withholds a fullness and freedom of agency. "Choose you this day whom ye will serve."

To say that the church, either as to its individual members or its collective strength could not fall, would be attributing to them an infallibility which belongs only unto God. It was within their province to say whether they would, or they would not, continue in the ways of truth.

In the meanwhile the violence of persecution continued with increasing bitterness, which was predicted to continue until the kingdom of God, the church, should be taken; in other words defeated and destroyed. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matthew 11: 12.)

A picture of these calamitous proceedings is presented by the prophet in the symbol of a little horn "diverse" from all others, who would

Speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and a dividing of time.[9]

And it cast down the truth to the ground and it practised and prospered[10]

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people.[11]

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[9]Daniel 7: 25.
[10]Daniel 8: 12.
[11]Daniel 8: 24.

Again this same scene is presented as a beast with seven heads and ten horns who would "make war with the saints" and "overcome them: and power was given him over all kindreds and tongues and nations."[12]

Seeing therefore that the laws were to be "changed," the truth "cast down," the saints or holy people to be "overcome," given into the hand of a foreign power, or else "destroyed," while the kingdom of God was to be taken by a violent force, who shall doubt that the church as set up in our Lord's time did indeed pass away, succumbing to the ravages of apostasy and persecution.

In the twelfth chapter of Revelation the story of the persecution and apostasy of the church is concisely presented in a remarkable vision. The apostle viewed the church in the embodiment of a "woman," a figure frequently used in scripture to represent the people of God. (Note 2 Corinthians 11: 2; Ephesians 5: 23; Revelation 19: 7-10; 21: 9; John 3: 29; Matthew 25: 1-3.)

As first presented she stood in an attitude of triumph, and did we not learn of her later condition we would almost be tempted to say that no power could prevail against her. She is seen clothed with the sun, and the moon under her feet, while twelve stars adorn her brow.

All this, of course, is figurative language and must be so interpreted. No literal woman was ever clothed with a literal sun. The sun represented the light and intelligence that attended the early church, for when in communion with the Master she truly received instruction from the "Sun of righteousness. Thus was the blessed doctrine of revelation made the medium to convey unto the church the glory of God.

The moon,[13] a planet without light of itself and occupying a place beneath the woman, symbolized the Mosaic law which formerly reflected through types and shadows the gospel of the kingdom. It had passed away and was no longer binding on the people.

A crown of twelve stars pointed unmistakably to the quorum of twelve apostles, the foremost officers of the kingdom, they in turn representing the twelve tribes of Israel.

Thus was the church, established in the days of Christ and the apostles, prepared to resist every evil if she would.

A new scene presents itself. It is "A great red dragon having seven heads and ten horns." This represents the Devil (verse 9), but it is the Devil working through human agency as he usually does.

The agent used upon this occasion clearly indicates that it is some idolatrous empire, as the term dragon prophetically signifies.

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[12]Revelation 13: 1-7.

[13]"She was clothed with the sun; to denote the blessing of light and knowledge this church enjoys from Jesus Christ the Son of Righteousness. The moon was under her feet; signifying that the lesser lights of religion, viz, the Jewish ceremonial laws were now put down and laid aside."—Thomas Pyle, M. A., On Revelations, p. 88.

(Ezekiel 29: 3.) At the time of the vision the predominating empire of the world was Rome, therefore it must be that nation which is signified: "And the dragon, the heathen Roman empire, stood before her to devour her child." (Sir Isaac Newton, On the Prophecies, page 316. See also Reverend Hurd, D. D., On the Prophecies, page 161.)[14]

The seven heads and ten horns upon this beast confirm our identification of the Roman empire. During its long existence it had no less than seven different forms of government,[15] and was finally divided into ten separate kingdoms. We shall have more to say of this hereafter.

Following the fortunes of this woman or church we are led at once into a pathway of gloom. Her child, that which was born of

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: . . . and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.—Rev. 12: 1-3.

her, was taken to heaven. The child represented the work of the church, giving birth to the people of God through the ordinances of baptism and the laying on of hands, "Ye must be born again." And so the church in those early times labored and ultimately

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[14]"Near the beginning of the third century the figure of a dragon was used as a Roman standard."—The Apocalypse Explained, p. 348. Reverend Benjamin Slight, A. M.

"It was not till near the close of the second century that the dragon was first used as a Roman ensign, nor till the third that its use had become common."—Horæ Apocalyptacæ, vol. 3, p. 15. Reverend E. B. Elliott, A. M.

[15]Bishop Newton recites the following as constituting Rome's seven governments: Kings, consuls, dictators, decemvirs, military tribunes with consular authority, emperors, and the Dukedom of Rome under the Exarch of Ravenna.—On the Prophecies, p. 666.

brought forth a people for God to a redeemed condition.[16] Accomplishing this the child was taken from her, and with him went the gifts and signs hitherto plentifully abounding through the revelations of Jesus Christ. With the departure of the child and the consequent loss of revelation the church must needs suffer, her ministry must fail her, for none were permitted to assume authority until called thereto by the voice of God.

Forsaking now her posture of purity and fearing the dragon rather than exercising faith in God, she fled to a "wilderness." Ordinarily a wilderness is a barren and unproductive place,[17] a place of concealment, and its significance can be nothing else than a condition of invisibility and spiritual starvation into which the church had retired.[18]

We nowhere read that her crown of apostolic stars and raiment of sunlight glory accompanied her. It was not in the nature of apostles to run from the enemy, nor could it be possible to shut up within a wilderness the revelations of Jesus Christ, the sunlight apparel of the church. It was not in fact the church of apostolic excellency and prophetic power that fled, rather a trust-betraying, truth-forsaking offcast of heaven who, departing from the "old paths," assimilated the ways of the world until her identity was lost.

Her condition is most distressing. Unable to feed herself "they fed her there." How then could this enfeebled castaway extend help or salvation to others, when powerless to help herself?

The food administered her does not appear to be of a hearty nature. Like all other invalids, she is "nourished," and were this nourishment received from on high we might entertain hopes of a speedy recovery; but no, her nurses are but ordinary human beings, "*they* feed her there."

What a picture of pity this, and what a contrast to her former self when attended by the magisterial orbs of heaven. Deprived of her spiritual endowment, lonely by the loss of her child, existing in a desert retreat, prostrated and utterly helpless, surely she was "a woman *forsaken* and grieved in spirit, and a wife of youth when *thou wast refused*, saith thy God." (Isaiah 54: 6.) Daniel, alluding to her distress, said, "And when he shall have accomplished to scatter the power of the holy people."—Daniel 12: 7. Perhaps a plainer translation is found in the Breeches Bible, an edition in

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[16]Revelation 2: 26, 27.

[17]Isaiah 41: 18, 19; 27: 10; Ezekiel 19: 13.

[18]"This flight of the church into the wilderness most naturally signifies that it would be so intermixed with the world and lost among the vanities and vices of it, that it would be difficult to find it by the true characters of Christ's Church."—Observations on the Revelations, p. 167. Samuel Langdon, D. D.

"The apostle had seen the woman clothed with the sun, the symbol of the chaste spouse of Christ, flee into the wilderness, and thus become invisible to the world."—Rationale Apocalypticum, vol. 2, p. 239. Reverend Alfred Jenour.

common use just preceding the bringing forth of the King James. It reads: "When ye church shall be scattered and diminished in such sort as it shall seem to have no power."

Thus the one-time majestic church of New Testament glory, attired and protected by the light of heaven, ministered unto by apostolic stars, faltered and fled before an adversary she might well have resisted. She retired to a wilderness of invisibility where, bereft of her offspring, she ceased to occupy in her ancient calling, that of ministering salvation unto others.[19]

What a contrast between the opening and closing scene of the vision. In the one she occupies a pedestal of queenly power, victoriously resisting every encroachment of the enemy, while laboring to bring forth a people for God; in the other the woman has "fled" leaving only an enfeebled "remnant," against which the dragon "went to make war." And who shall say that he who can terrorize the church unto flight, cannot, and will not, prevail also over "the remnant of her seed"?

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[19]The sojourning of the woman in the wilderness, indicates her being in a state of concealment and invisibility, and also of spiritual barrenness, no longer bringing forth spiritual children . . . the woman in the wilderness signifies that the true church shall be in a barren and unfruitful state and hidden from the eyes of men.—Cunninghame, Dissertation, etc., pp. 184, 280.

It is said first there shall come a falling away, or an apostasy, i. e., a total, universal, horrid defection of the visible church; which cannot be meant of any particular heretics or heresy in those times; because he speaks of it prophetically as a thing to come, not then existent. He here speaks of an *universal* and *total apostasy of the visible church.*—Court of the Gentiles, vol. 2, part 3, p. 226. Reverend Theophilus Gale.

Shortly after this, events of great importance took place in Great Britain and the light of faith disappeared in profound night.—D'Aubigne's Reformation, vol. 5, p. 33.

We have been apt to imagine that the primitive church was all excellence and perfection! And such without all doubt the first Christian church which commenced at the day of Pentecost was. But how soon did the fine gold become dim. How soon was the wine mixed with water! How little time elapsed before the god of this world so far regained his empire that Christians in general were scarce distinguishable from heathens save by their opinions and modes of worship. And if the state of the church in the very first century was so bad we cannot suppose it was any better in the second. Undoubtedly it grew worse.—John Wesley, sermon 66.

The gifts of the Holy Spirit were no longer to be found in the Christian Church; because the Christians had turned heathen again and had only a dead form left.—John Wesley, Sermon 94.

Laity and clergy, learned and unlearned, all ages, sects and degrees of men, women and children of whole Christendom, an horrible and most dreadful thing to think, have been at once drowned in abominable idolatry, of all vices most detested of God and damnable to man and that by the space of 800 years and more.—Church of England Homily, part 3; Against Peril of Idolatry, p. 216.

The shadow of the papacy gradually, but surely extended in all directions and fell not *only upon every visible object* but upon the most secret springs of human action. By its sanction kings reigned and by its fiat an army of priests, monks, friars, nuns, encamped on the soil and held the whole continent for its liege lord, the pope. Europe was covered with ecclesiastical palaces, universities, churches and cloisters as by a network which inclosed and held fast every living thing.—Dalton's Epochs, p. 86.

And what if the church continued to exist during the dark ages? It was not as her former self. She had lost her apostolic crown and shed her prophetic power. Light and revelation ceased to mantle her. Indeed the church had fled. She had become lost in a "wilderness" of obscurity, and as such, could be of no service to mankind.

Whatever existence, therefore, the church may have had during the Dark Ages could not have been in the nature of a visible organization, as she was in apostolic times. If so, it should be an easy matter to trace her down through the centuries. Was it continued in the Monarchians or the Montanists of the second century; the Manichæns, the Novatians, of the third century; the Donatists, the Euchites, the Marcianists, of the fourth century; the Paulicians, the Paterini, the Catharii, of the seventh century; the Albigenses, the Berengarians, of the eleventh century; the Petrobrussians, the Henricians, the Arnoldists, the Waldensians, the Leonists, the Apostolicians, of the twelfth century; the Lollards or Wycliffites of the fourteenth century; the Hussites, the Picards, the Bohemian Brethren, the Beghards, of the fifteenth century? Or was it in the bosom of the papist church?

These are practically all of the churches of any consideration during medieval times, and yet when examined in the light of the Scriptures, are found not only to contradict each other, but are wholly at variance with the very fundamental principles of the Church of Jesus Christ. They are unlike it in organization, doctrine, or spiritual token.[20]

There were good people in every church, but such did not convert those churches into churches of Christ, any more than a few golden particles in a mountain would convert it into a mountain of gold. There are Jews in almost every nation, but there is no nation

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[20]Apostasy has been universal. If we trace the history and note the condition of the Eastern churches, the Coptic, Armenian, Nestorian, Syrian, or Greek professing Christian churches we shall see the same thing. In all, sooner or later, the light of truth so graciously granted has been first obscured and then lost while a darkness, all the more dangerous in that it professes to be light, has taken its place. The worship offered in these churches has for ages been little better than idolatry; the morality practiced and the doctrines inculcated at fundamental variance with those of Christ.—Guinness; End of the Age, vol. 10, p. 338.

By a declension of the true spirit of Christianity it gradually fell away until the spirit of antichrist, through the influence of false teachers, under the Christian name, gained the ascendancy and began his dark and deplorable reign, which continued for the space of 1,260 years. During this long and gloomy period darkness covered the earth and gross darkness the people so that *there was not found upon earth a church which stood in the true order and power of the primitive church of Christ.* For although there were many bright and powerful witnesses of the truth during the whole of that period, who testified against the growing corruptions of the times; yet in consequence of the tyrannical dominion assumed over the consciences of men, these witnesses were not suffered to build in the true order of the Church of Christ. . . . thus the power of the holy people was scattered.—Summary View of the United Society of Believers, Commonly called Shakers, p. 1; published by order of the ministry, 1823.

of the Jews. Some few stars did indeed glimmer during that "night" of "gross darkness," not in clusters or constellations, but at remote distances in the wide expanse. But where did such exist in organized capacity as the visible church of Christ?

THE RULING FORCE WHICH TRIUMPHED OVER THE CHURCH DURING THE DAYS OF THE APOSTASY

1. THE MAN OF SIN

Having traced the misfortunes of the church unto that fated era when she became lost unto the world, it will be interesting to learn concerning that power or force which triumphed over the church during the days of her confinement in apostasy. It was to this that our Lord referred when he said:

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Matthew 11: 12.

More concerning this *violent* one is given by Saint Paul:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work; only he who now letteth *will let*, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

The comments of Reverend Joseph Benson on this passage in his Commentary published by the Methodist Episcopal Church are quite appropriate and generally recognized by all Protestant churches.

That day shall not come, unless a falling away, the apostasy, come first. The article here is emphatical, denoting both that this was to be a great apostasy, the apostasy, by way of eminence, *the general, grand departure of the whole visible church into idolatrous worship*. . . . If this idea be derived from any ancient prophet, it must be from Daniel, who hath described the like arrogant and tyrannical power, chapter 7: 25: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Any man may be satisfied that Saint Paul alluded to this description by Daniel, because he hath not only borrowed the ideas, but hath even adopted some of the phrases and expressions. The man of sin may signify either a single man, or a succession of men; the latter being meant in Daniel, it is probable that the same is intended here also. He shall oppose and exalt himself, not only above inferior magistrates, who are sometimes called gods in holy writ, but even above the

greater emperors, and shall arrogate to himself divine honors; so that he, as God, assuming the authority of Christ, sitteth in the temple of God—exercises *supreme and sovereign power over the visible church*, as head thereof, *even over all that profess Christianity.* By the temple of God, the apostle could not well mean the temple at Jerusalem, because he knew very well that would be totally destroyed within a few years. It is an observation of the learned Bochart, that after the death of Christ the temple at Jerusalem is never called by the apostles the temple of God; and that when they mention the house or temple of God, they mean the Christian church in general, or every particular believer; which indeed is very evident from many passages in their epistles: see 1 Thimothy 3: 15; 1 Corinthians 6: 19; 2 Corinthians 6: 16; Ephesians 2: 19-24; 1 Peter 2: 5. In short, the meaning of the verse is, that the wicked teachers of whom the apostle speaks would first oppose Christ by corrupting the doctrine of the gospel concerning him, and after that they would *make void the government of God* and of Christ in the Christian church, and the government of the civil magistrate in the state, by *arrogating to themselves the whole spiritual authority* which belongs to Christ, and all the temporal authority belonging to princes and magistrates: showing himself that he is God—exercising all the prerogatives of God, accepting such titles, and doing such things, as if they indeed belonged to him, would show him to be God: an exact description certainly of the papal power.—Commentary, vol. 2, pp. 409, 410.

The expression "Man of Sin," can hardly be made to apply to any single individual, but rather to a collective and successive body of men, because a single person appears incapable of accomplishing the work here assigned. "It is agreeable to the phraseology of scripture, and especially to that of the prophets, to speak of a body or number of men under the character of one. Thus 'a king' (Daniel 7: 8; Revelation 17) is often used for a succession of kings; and the high priest (Hebrews 9:7, 25) for a series and order of high priests. A single beast often represents a whole empire or kingdom in all its changes from the beginning to the end. The woman clothed with the sun (Revelation 12: 1) is designed as an emblem of the true church, as the woman arrayed in purple and scarlet (Revelation 17: 4) is the portrait of a corrupt communion. No commentator ever conceived the Whore of Babylon to be meant for a single woman, and why then should the Man of Sin be taken for a single man?"[1]

The man of sin will have his origin within the church since he is called a "son of perdition," which can only apply to one who has fallen from the faith, as witness the instance in which Jesus used it, applying it to Judas (John 17: 12), hence we may properly infer that whoever Paul means, the man of sin will be some prominent evil character originating within the church.

His coming is to be associated with the "falling away" or "the apostasy" as rendered in the Weeks, Noyes, and Alexander Campbell translations of the New Testament, denoting the general apostasy of the whole church. The overwhelming nature of this apostasy is evidenced in that it is declared to be *"a strong delusion* that they should *believe a lie."*

The application of the prophecy is clear. Practically all Prot-

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[1]Bishop Newton, D. D., On the Prophecies, pp. 450, 451.

estant writers unhesitatingly point to the papacy, who as the man of sin arose within the church, gradually expanding until by forged and forced blasphemous claims, brought all under his control. Thus did the "violent" take the kingdom of heaven "by force."

Of this event other prophets have spoken convincingly. This is to be expected, seeing that the overthrow of the Christian church is of the utmost importance and nearest the heart of every true son of Israel.

2. THE LITTLE HORN

In the visions of Daniel he saw "four great beasts come up from the sea," "the first was like a lion," "a second like to a bear," "another like a leopard" and "a fourth beast, dreadful and terrible and strong exceedingly, and it had ten horns." Upon considering the horns "behold there came up among them another little horn before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man and a mouth speaking great things." (7: 2-7.) Seeking for the interpretation a personage unfolded to him in consecutive order the great world events leading up to the development of the little horn which was the papal power.

"These great beasts which are four are four kings which shall arise out of the earth." . . . "The fourth beast shall be the fourth kingdom upon the earth which shall be diverse from all kingdoms and shall devour the whole earth and shall tread it down and break it in pieces." (Verses 17, 23.)

Now since the fourth beast represents a king or "kingdom," it follows that the former three beasts represent kingdoms also.

The identity of these four successive kingdoms is clear to one who has given any consideration to ancient history. The first represents the Babylonian or Assyrian empire,[2] and at the time of receiving this vision Babylon was the ruling power. "This (the lion) is the king of the Babylonians and the king of Babylon is in like manner compared to a lion by Jeremiah 4: 7."[3]

The bear, the leopard, and the great beast successively following the lion necessarily point out those great nations which consecutively followed Babylon, namely, Media-Persia, Greece and Rome. This is generally conceded by all writers on prophecy.[4]

Rome as the fourth kingdom, truly fulfilled her part in the prophecy. She "tread down" and conquered all the known world. "The city of Rome ruleth over all the earth as far as it is inhabited; and commands all the sea, not only that within the pillar of Her-

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[2]"The writers of antiquity clearly recognize this fact, speaking of the whole under the general name of Assyria, though Babylonia, as will be seen, would have been a more accurate designation."—Encyclopedia Brittanica, article Babylonia and Assyria, eleventh edition.

[3]Bishop Newton, On the Prophecies, p. 227.

[4]"In this there is a pretty universal agreement among commentators both ancient and modern, Protestant and Papal, that they are the Assyrian, Medo-Persian, Grecian, and Roman. The fourth monarchy is declared by the writer of the book of Esdras to be Rome and Mede asserts it to have

been the opinion of the Jews both before and after the time of Christ."—Elements of Prophetical Interpretation, p. 225, Reverend J. W. Brooks.

cules but also the ocean as far as it is navigable, having first and alone of all the most celebrated kingdoms made the east and the west the bounds of its empire."[5] It subdued its predecessor Macedon or Greece about 168 B. C., and at the time of the birth of our Savior was enforcing a tax upon all the world. (Luke 2: 1.)

But the fourth beast "had ten horns" (verse 7), which we are told signify ten kings which shall arise." (Verse 24.) Now since the four beasts represent "kings" or kingdoms, even so the horns representing "kings" signify kingdoms also.

And so it was that upon the overthrow of the Roman empire in the fifth and sixth centuries A. D., it was dissolved into ten kingdoms.

The kingdoms effecting this dissolution are enumerated by Machiavelli, a celebrated Catholic historian, as follows: 1. First the Ostrogoths in Mesia. 2. The Visigoths in Pannonia. 3. The Sueves and Alans in Gasgoine and Spain. 4. The Vandals in Africa. 5. The Franks in France. 6. The Burgundians in Burgundy. 7. The Herulia and Turingi in Italy. 8. The Angles and Saxons in Britain. 9. The Huns in Hungary. 10. The Lombards at first upon the Danube, afterwards in Italy."[6]

We are aware that some slight difference exists among writers respecting the dynasties constituting the number ten, "this has been occasioned by those who have written upon the subject taking different dates or founding their report on what was the actual state of things at different periods; for we must all be aware that there is a material difference between taking our estimate from the time of those Gothic tribes first breaking in upon the several provinces of the empire and while they were roaming up and down in it harassing the people and the government, before they got full power in it as kings."[7]

But whatever the differences, of one thing there is a general unanimity, and that is, that the setting up of the Lombardic nation constituted not only one of the ten effecting the dissolution of Rome, but *it was the very last* of those ten to be set up.[8] With its establishment we are brought to that time in the prophecy when the Roman beast developed its ten horns. The NEXT EVENT IS THE COMING FORTH OF THE LITTLE HORN.

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[5]Bishop Newton, On the Prophecies, p. 233.

[6]History of Florence, pp. 5-13. Scott's Commentary, vol. 2, p. 817.

[7]Lectures on the Apocalypse, p. 305, Reverend William Jones.

[8]Allwood's Key to the Revelation, vol. 1, p. 294; Jones' Lectures on the Apocalypse, p. 306; Machiavelli's History of Florence as quoted and supported by Scott's Commentary, vol. 2, p. 817; Barnes' Notes on Daniel, p. 322; Keith's Signs of the Times, vol. 1, p. 20; Campbell's Illustrations of Prophecy, p. 57; Fenton and Hutchinson's Second Advent p. 292; Junkin's Lectures on the Prophecies, p. 69; Blackburn's History of the Christian church, p. 151; Faber's Sacred Calendar of Prophecy, vol. 2, p. 71; and Rivington's Questions on English Church History, p. 10.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows:

I beheld, and the same horn made war with the saints, and prevailed against them;

And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak *great* words against the Most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.—Daniel 7: 8, 20, 21, 24, 25.

A new power is seen to arise. It comes up among the ten; that is it will have its origin within the domains of the ten kingdoms. It is called "another little horn" implying that like its fellow horns, it will wield secular authority. It is said also to be "diverse from" the other horns; this because of the fact that it will exercise spiritual control as well as secular: diverse further in the manner of its rise, its organization, its pretences, its plots, and in the manner of its proselyting. It is called "little" because of its insignificant beginning, but it is destined to become the most important and the most presumptive character in the vision. More acute than its fellow horns, it has "eyes like the eyes of a man and a mouth speaking great things," whose "look was more stout than his fellows."

Unsatiated with the uprooting of three of its fellow kingdoms, it wages war against the saints of God, whom also it shall "wear out"; and vaunt its blasphemous claims against the Most High.

Its rule will not be limited like many of the other kingdoms, but will continue unto the end, when "the judgment shall sit and they shall take away his dominion." (Verse 26.)

Indeed more is said concerning the doings of the little horn than all of the other characters of the vision.

Perhaps no clearer comment than that offered by Reverend MacKnight can be offered:

By the little horn which arose among the ten, was signified the papal power, which, in the beginning, exercising itself about religious matters, was of a different nature from the ten, yet was as really a horn, or sovereign power, as any of them; the ecclesiastical authority which the popes exercised, being as absolute as that of any emperor or tyrant whatever. The foundation of the papal power was first laid by a decree of the emperors Gratian and Valentinian II, A. D. 379. In consequence of this decree, the popes enjoyed an authority over all the bishops of the West; and this authority came to be established into a regular system of government, seen after the western empire was broken into ten kingdoms, agreeably to the vision in which the little horn arose among the ten horns. (Daniel 7: 8.) This horn is said to be *diverse from the rest*, because it had "eyes like the eyes of a man, and a mouth speaking great things." The eyes of a man which this little horn had, signify the sagacity of the papal power, in observing the times and seasons and the dispositions of men, with a view to improve

them to its own aggrandizement. The mouth of this horn which "spake great things against the Most High" (verse 25) signifies the blasphemies of the popes, who, as the apostle expresses it, "opposed and exalted themselves above all that is called God, or that is worshiped; so that as God, they sat in the temple of God, showing themselves that they were God. It signifies also the excommunications which they thundered out against those who opposed their dominion, together with the lies and flatteries which they used in their negotiations; by all which, this little horn obtained from others, that dominion by which it became so great, as we shall presently see. What an exact description have we here of the origin of the papal dominion, the foundation of which was laid, not in arms and conquest, but in the deepest policy.[9]

The papacy has ever exhibited "a mouth speaking great things" or "presumptuous things" as rendered in the Breeches Bible.

In the summary of things concerning the dignity, authority, and infallibility of the pope, set forth by Boniface VIII, are these words: "The pope is of so great dignity and excellence, that he is not merely man, but as if God, and the vicar of God. The pope alone is called most holy, divine monarch, and supreme emperor, and king of kings. The pope is of so great dignity and power, and he constitutes one and the same tribunal with Christ, so that whatsoever the pope does seems to proceed from the mouth of God. The pope is as God on earth.—Guinness; Romanism and the Reformation, pp. 25, 26.

Look at the Sicilian ambassadors prostrated before him with the cry thrice repeated, "Lamb of God! that takes away the sins of the world!" It was the famous Gerson's declaration: "The people think of the pope as the one God that has power over all things in earth and heaven."—Elliott's Horæ Apocalypticæ, vol. 3, p. 189.

And hence it is, that the pope hath power both in heaven and earth and hell: in token whereof he wears on his head a triple crown, and thus hath written in one of his decrees: if the pope should send many thousands of men into hell, no man may say unto him, What doest thou? Hence he imposeth laws on the consciences, makes new articles of faith, canonizeth books, saints and images, celebrates jubilees, sends, forth innumerable indulgences or pardons for sin, emptieth purgatory.—Pareus on the Revelation, p. 171.

Nor has the papacy hesitated "to change times and laws," in his "appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice and revising at pleasure the laws both of God and Men"[10] the popes have amply fulfilled the prophecy.

In one of the papal decrees we read:

I do make holy and unholy; I do justify the wicked; I do forgive sins; I open and no man shutteth. All the world is my diocese, and I am the ordinary of all men, having the authority of the King of kings upon subjects. I am in all and above all. . . . If these things that I do be said to be done not of man, but of God, what do you make me but God? . . . I, being above all prelates, seem by this reason to be above all gods; whereupon no marvel if it be in my power to change times and abrogate laws, to dispense with all things, yea, the precepts of Christ.—Bolton's, The Great Antichrist, p, 48.

The following footnote from Cranmer's Collection of Tenets

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[9]MacKnight's Truth of the Gospel History, p. 225. Lectures on the Apocalypse, p. 309. William Jones, M. A.

[10]Bishop Newton, On the Prophecies, p. 249.

from the Canon Law is certainly a brain stretcher in its conjuring of blasphemy and presumption:[11]

The last, but none the less conspicuous feature of the little horn is that it shall "wear out the saints of the Most High," or shall reduce them to such insignificance that "they shall be given into his hand." (Verse 25.)

The wearing out process employed was that of persecution, of which Reverend Scott, a most conservative writer, in his Bible Commentary, has to say:

No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuits; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The Inquisition destroyed by various tortures, one hundred and fifty thousand Christians, within thirty years. These are a few specimens, and but a few of those which history has recorded; but the total amount will never be known till the earth shall disclose her blood, and shall no more cover her slain. These were put to death by the secular arm; by that power, of which the empire was the head, and which subsisted in ten kingdoms: for the persecuting ecclesiastical power, condescended to employ kings and emperors as the executioners of its murderous decrees!—Vol. 3, p. 947.

One would almost be tempted to doubt the accuracy of these statistics, were it not attested by history unimpeachable.[12]

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[11]"The pope may dethrone the emperor for lawful causes. The bishop of Rome hath authority to judge all men, and specially to discern the articles of faith, and that without any councils, and may assoil (acquit) them that the council hath damned; but no man hath authority to judge him, nor to meddle with anything that he hath judged, neither emperor, king, people, nor the clergy; and it is not lawful for any man to dispute of his power. The bishop of Rome may excommunicate emperors and princes, and depose them from their states and assoil their subjects from their oath of obedience to them, and so constrain them to rebellion. The emperor is the bishop of Rome's subject, and the bishop of Rome may revoke the emperor's sentences in temporal causes. It belongeth to the bishop of Rome to allow or disallow the emperor after he is elected: and he may transfer the empire from one region to another. The bishop of Rome is judge in temporal things, and hath two swords, spiritual and temporal. The bishop of Rome may compel princes to receive his legates, princes' laws, if they be against the canon and decrees of the bishop of Rome, be of no force nor strength. All kings, bishops, and nobles, that allow or suffer the bishop of Rome's decrees in anything to be violate, be accursed. The bishop of Rome may be judged of none but of God only; for although he neither regard his own salvation, nor no man's else, but draw down with himself innumerable people by heaps into hell, yet may no mortal man in this world presume to reprehend him. Forasmuch as he is called God, he may be judged of no man, for God may be judged of no man. He that acknowledgeth not himself to be under the bishop of Rome, and that the bishop of Rome, is ordained by God to have primacy over all the world, is a heretic, and cannot be saved, and is not of the flock of Christ."—History and Revelation, vol iii, pp. 378, 379, Reverend James H. Braund.

[12]Bishop Newton, On the Prophecies, p. 629.
Reverend Mede, B. D., On the Revelations, p. 62.
Reverend William Cunningham, Seals and Trumpets, p. 17, third edition.
Reverend Fleming, Rise and Fall, etc., p. 34.
Reverend Robert Nevin, D. D., Studies in Prophecy, p. 59.

3. THE WILD BEAST OF REVELATION 13

Thus far our identification of the man of sin and the little horn points to the papacy. This identification is corroborated when we hear the testimony of John the Revelator, one who lived at the very threshold of the apostasy. Perceiving the growing tendency of the church to apostatize, he wrote the several congregations of Asia, reproving and forewarning all, not one of them escaping his apostolic censure.

Immediately thereafter the visions of heaven rested upon him:

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.—Revelation 4: 1.

Yes; it was the "hereafter" that was about to be presented to the prophet, which must surely have interested. It will doubtless concern the affairs of the church, for that was the subject in mind.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. —Revelation 13: 1-7.

One of the first things that must strike the reader upon examining this vision is its striking relationship to the vision of Daniel. Note the following:

1. Daniel saw four beasts arise out of the sea, from whence came also the wild beast of Revelation.

2. The first beast of Daniel 7 was like a lion, the second like to a bear, the third like a leopard. The beast of Revelation is like unto all three; "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear and his mouth as the mouth of a lion."

3. The fourth beast of Daniel 7 had no name; neither was there a name found for the beast of Revelation.

4. Ten horns grew upon the fourth beast, the very number seen on the beast of Revelation.

5. There grew up among the ten horns "another little horn" wherein was "a mouth speaking great things." (Verse 8.) This feature is most prominent on the beast of Revelation, "And there was given unto him a mouth speaking great things and blasphemies."

6. The little horn spake "great words against the Most High," or presumptuous things. The beast of Revelation "opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven."

7. The little horn "made war with the saints and prevailed

against them . . . and shall wear out the saints of the Most High." (Verses 21, 25.) Of the beast of Revelation it is said, "and it was given unto him to make war with the saints *and to overcome them*."

Who then can doubt their identity? They represent one and the selfsame power. And since it has been shown that the little horn of Daniel represents the papal Roman power, the wild beast of Revelation therefore must represent the same power.[14]

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[14]"We see then the union of the civil and the ecclesiastical power of the Church of Rome, both in the little horn of Daniel, and in the first beast of the Revelation."—The Interpreter of Prophecy, vol. 1, p. 369, Henry Kett, B. D.

"This wonderful beast with a crown on each horn, and a blasphemous inscription on each of his seven heads, denoted the new form of government that was to be erected in the city of Rome, by the great commotions of the world, after the imperial power had been destroyed, and the empire was divided into ten distinct and independent sovereignties. . . . and it is generally acknowledged, that the papacy received the temporal power."—Ibid., vol. 2, pp. 1, 3.

The beast has seven heads and ten horns, the well-known earmarks of Rome, the seven heads denoting the seven mountains whereon Rome was built (Revelation 17: 9) and the seven successive forms of government which prevailed there. The ten horns signify the ten kingdoms into which the empire was rent upon its overthrow, and who were now giving "their power and strength unto the beast." (Revelation 17: 13.)

We commend the observation of Professor Pond of Bangor Theological Seminary:

> But the beast which John saw had not only seven heads, but ten crowned horns. These signify the ten kingdoms into which, on its being broken up, the western Roman empire was divided. It follows that the beast which John saw rising out of the sea was not pagan Rome, nor imperial Rome, but papal Rome. It was Rome after its imperial head had been wounded to death by the incursions of the Goths—after it had been divided into ten separate governments or kingdoms—and after its deadly wound had been healed by crowning the Pontiff, and making him sovereign of a considerable part of Italy. It was this imperial papal Rome which afterwards "opened its mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." It was this power which "made war with the saints, and overcame them," and which all the wicked of the earth have been inclined to follow and to worship.—The Apocalypse Explained, p. 134.

Having identified the man of sin, the little horn, and the wild beast as one and the same power, and that the papacy, it is well to note the oppressive conduct of the wild beast insofar as it affects the church and people of God:

1. "All the world wondered after the beast."
2. "And they (the world) worshiped the beast."
3. "And power was given him over all kindreds and tongues and nations."
4. "And it was given unto him to make war with the saints and to overcome them."

In view then of such world-wide idolatry and oppressiveness, where would it be possible to maintain intact and unsullied, an organized continuance of the Church of Jesus Christ, considering further that her saints were to be worn out and overcome?

THE APOSTASY TO PREVAIL FOR 1,260 YEARS

In the chapter we have been considering we are informed that the time of the church's apostasy is 1,260 days. (Revelation 12: 6) This undoubtedly represents a larger era, for it cannot be that an apostasy of such magnitude could be accomplished within the above period, literally interpreted. Indeed it is an established characteristic of prophetic language, that great events, national upheavals, and whole empires, are illustrated by miniature symbols. The lion, the bear, the leopard, and the great beast and terrible, represented four successive empires of history: Babylon, Media-Persia, Greece and Rome. So with the 1,260 days; if we would maintain the custom of prophetic interpretation we must seek for its solution on a larger scale. This is demonstrated in the seventy weeks of Daniel. Speaking of the coming and crucifixion of Christ, he tells us that it will occur upon the expiration of "seventy weeks."

(Daniel 9: 24.) Now seventy weeks contain just 490 days and it is significant that our Lord came within the limits of 490 years from the time the period began, and was crucified the very year of its fulfillment. It is apparent, therefore, that 1,260 days signify so many years also.[1] This is how Ezekiel was instructed to interpret prophetic days: "I have appointed thee each day for a year" (4: 6), and which is strikingly supported by a very early precedent—"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." (Numbers 14: 34.)

The importance of this prophetic period is aptly suggested by the prominence given it in other places. In the fourteenth verse of this same chapter the woman is represented as existing in the wilderness "where she is nourished for a time, and times and half a time." Obviously this is the same term of time as that expressed by "1,260 days." "A time in the style of prophecy means a year. A time and times and half a time are one year, two years, and half a year; or three years and a half. But the primitive year without intercalary days consisted of 360 days therefore three and a half make exactly 1,260 days. In like manner the Jewish month consisted of 30 days, and 42 such months contain 1,260 days. Thus it appears that all of the above numbers when reduced to their integral parts make one and the same number of 1,260 days."[2]

Concerning this period the prophet Daniel also spoke:

> And he shall speak great words against the Most High and shall wear out the saints of the Most High, and think to change times and laws: and they

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[1]"The true church, considered as an establishment bringing forth spiritual children to Christ, she is said to reside in the wilderness for 1,260 years which is typical of her being during that period *in a barren and unproductive state.* —Frere's Combined View, p. 82.

"The apocalyptic prefiguration was fulfilled which depicted that the sun-clothed woman, the symbol of the primitive Church Catholic, as fleeing gradually out of sight into the desert; there or in that *state of invisibility* to remain for the fated 1,260 years"—Elliott's Destinies and Perils, p. 300.

"Twelve hundred and sixty years is surely the period of these anti-christian Gentiles' occupancy of the visible church, and of the true church's captivity, in spiritual Babylon, and of her abode in the wilderness. During that period, *the true church can hardly be said to have any visible form, or distinct organization.* . . . It is by this antichrist that the daily sacrifice—true religion, and spiritual worship in the church, *has been taken away,* and the place of Christ's sanctuary,—*the visible church,—has been cast down,* trodden under foot by false professing Gentiles, who acknowledge the pope as their head, for more than twelve centuries."—Case's Light on Prophecy, pp. 76, 264.

[2]"It may not, however, be obvious to every person, that a time, times, and half a time, and 42 months, and 1,260 days, are different forms of expressing one and the same number; it is proper therefore to make this plain. *A time* in the style of prophecy, means a year. *A time, and times, and half a time,* are one year, two years, and half a year, or three years and a half. But the primitive year, without intercalary days, consisted of 360 days; therefore three and a half make exactly 1,260 days. . . . Protestant writers on prophecy are now almost universally agreed in opinion, that these days stand for years, and that the real prophetical period signified by them is 1,260 years."—Reverend William Cunningham, On the Apocalypse, p. 181, fourth edition.

shall be given into his hand until *a time and times* and *the dividing of time.* (7: 25)

The wearing out of the saints and their being given into the hand of an enemy power for "a time and times and the dividing of time," can signify nothing else than the overthrow of the church while imprisoned in the wilderness of apostasy.

The 1,260 days has another form of expression, that of "forty and two months." It is said of the papal wild beast, "power was given unto him to continue forty and two months." (Revelation 13: 5.) To continue what? Not his own existence surely, for that will continue, as Daniel tells us "till the thrones were cast down" and "the Judgment shall sit." (7: 9, 26.) Rather to continue his universal control when all, both saint and sinner, shall be in subjection, when the Church of Jesus Christ, as per consequence included, will lie in the wilderness of apostasy, her adherents "overcome." And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues and nations." (Revelation 13: 7.)

But this universal control will end. It is limited to 42 months. At the end of that time the saints will cease to be overcome. They will emerge from the wilderness of apostasy. "Power was given unto him" over God's elect only for a stated time and that "forty and two months."

Now in 42 months there are 1,260 days reckoned after "the primitive sacred year" which "originally consisted of 12 months of 30 days each, or 360 days."[3]

Thus we see that whether it was the fleeing of the church into the wilderness of apostasy for 1,260 days, the captivity of the saints in the domains of the little horn for "a time, times, and the dividing of time," or the overcoming of the saints by the wild beast of Revelation for 42 months, it is all the same thing and all the same time.[4]

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[3]"New Analysis of Chronology, vol. 1, pp. 31, 33."—Reverend William Hales, D. D.

[4]"Now all these numbers you will find upon computation to be the same, and each of them to signify 1,260 years. For a 'time' is a year, and 'a time, and times, and the dividing of a time' or half a time, are three years and a half; and three years and a half are 42 months, and 42 months are 1,260 days, and 1,260 days, in the prophetic style, are 1,260 years. From all these dates and characters it may fairly be concluded, that the time of the church's great affliction and of the reign of Antichrist will be a period of 1,260 years.—Bishop Newton, On the Prophecies, 715.

"Therefore, we have it sure and steadfast, that the period of 'time, times, and the dividing of time,' is TWELVE HUNDRED AND SIXTY YEARS of common time. This is the number of years during which the saints were given into the power of the little horn."—Reverend Edward Irving, Babylon and Infidelity Foredoomed of God, p. 76.

Twelve hundred and sixty years is surely the period of these antichristian Gentiles' occupancy of the visible church, and of the true church's captivity, in spiritual Babylon, and of her abode in the wilderness. During that period, *the true church can hardly be said to have any visible form, or distinct organization.* . . . It is by this Antichrist that the daily sacrifice—true religion, and

WHEN DID THE 1,260 YEARS OF APOSTASY COMMENCE?

We are interested in knowing the time of the commencement of this prophetic sentence in order that we may learn when it will expire; for then will the church, having fulfilled her imprisonment in apostasy, come forth in all her apostolic glory.

The 1,260 years of apostasy commenced, we may be sure, just whenever God said it would.

Paul tells us just when it would commence. It will begin with the revealment of the man of sin:

> For that day shall not come except there come a falling away first and that man of sin be revealed.—2 Thessalonians 2: 3.

The "falling away" and the revelation of the man of sin are associate events. The one is indispensible to the other. If there was no apostasy there would have been no man of sin; and if there was no man of sin, by whom would the saints be led into the wilderness of apostasy, and by whom would they be kept in that wilderness?

Now we are told just when the man of sin would be revealed or brought forth.

"And now ye know what withholdeth that he might be revealed in his time." (Verse 6.) In other words it was a matter of common information among the Thessalonian saints as to what it was that restrained or delayed (withholdeth) the coming forth of the man of sin. And Paul tells them that he would be so restrained until "*his* time." There was a time set for his coming forth, and until that time he would be restrained.

Now, what was it that restrained his premature arising? Answer: "He who now letteth will let until he be taken out of the way." (Verse 7.)

The word "let" as here used, is a little confusing. It means to hinder. This was the significance of the word at the time of the translation of the Bible in King James's day; and as stated by Webster it means: "To retard, to hinder, to impede, to interpose

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spiritual worship in the church, *has been taken away*, and the place of Christ's sanctuary—*the visible church—has been cast down*, trodden under foot by false professing Gentiles, who acknowledge the pope as their head, for more than twelve centuries.—Case's Light on Prophecy, pp. 76, 264.

By divine permission, power was given unto the beast to continue (or as some copies read, to make war) forty and two months; which, reckoning thirty days to a month, make twelve hundred and sixty prophetic days, which are 1,260 years. This is the same term of time as that for which the saints were given into the hand of the little horn—"a time, and times, and the dividing of time," as already considered; it is the same as that during which "the woman clothed with the sun," when fled into the wilderness from the face of the serpent, was to be fed there—"a thousand two hundred and threescore days," or "a time, and times, and half a time"; the same with that during which "the holy city" was to be trodden under foot of the Gentiles—"forty and two months" (Revelation 11: 2) . . . The term of time is the same, and doubtless has the same point of time for its beginning, in all these several cases.—Curtis' Mystery of Iniquity, p. 383.

obstructions. (2 Thessalonians 2.) This sense is now obsolete or nearly so." A clearer reading of this text is found in the Noyes, Rotherhan's, Weekes' and Revised translations, where "letteth" is rendered "restraineth." The revised text is as follows: "And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one."

The man of sin, or the lawless one, will be revealed, therefore, just as soon as the one that restraineth his coming forth, is taken out of the way.

Who, then, was this restraining power that hindered the premature arising of the man of sin and his organized apostasy? Whoever it was Paul does not say. Doubtless he had good and discreet reasons for not mentioning names in a public epistle that would go to all parts of the empire. But he had previously informed the Thessalonian saints when in their midst. This was done by word of mouth. "Remember ye not that when I was yet with you I told you these things."

Reader, that restraining power was none other than the imperial Roman empire, which, under its emperors reigning at Rome, jealously guarded and enforced the preeminence of the emperor against every encroaching competitive influence. There was no room for a pope over all, so long as there was an emperor over all. "We find an almost unanimous persuasion among the Fathers that the impediment thus darkly alluded to in the written prophecy was the Roman empire: and the reason which they give why the apostle did not venture to commit to paper is, lest any such open declaration that the eternal empire was destined to fall and by its overthrow to make room for the man of sin, should by a jealous government be construed into an act of treasonable disaffection,"[5] and "therefore the primitive Christians in the public offices of the church prayed for its peace and welfare as knowing that when the Roman empire should be dissolved and broken into pieces the empire of the man of sin would be raised on its ruins."[6]

It will be interesting to read what the early Christian fathers had to say on this matter. Living in the times adjacent to the writing of this epistle, it is but reasonable that they should have a right interpretation.

Tertullian, who became famous at the latter end of the same (second) century, expounding those words, "only he who now letteth will let, until he be taken out of the way," says, "who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist, and then the wicked one shall be revealed?" And in his apology he assigns it as "a particular reason why the Christians prayed for the Roman empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of it."—Bishop Newton, On the Prophecies, p. 474.

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[5]Sacred Calendar of Prophecy, vol. 1, p. 86, Reverend G. S. Faber.
[6]Thoughts on Prophecy, p. 103, Reverend G. R. Hion.

Saint Jerome, in his explanation of this passage, says, "that Antichrist shall sit in the temple of God, either at Jerusalem or in the church showing himself that he is Christ and the Son of God: and unless the Roman empire be first desolated, and Antichrist precede, Christ shall not come—'And now ye know what withholdeth, that he might be revealed in his time,' that is, ye know very well, what is the reason why Antichrist doth not come at present." He is not willing to say openly, that the Roman empire be first destroyed, which they who command think to be eternal. For if he had said openly and boldly, that Antichrist shall not come, unless the Roman empire be first destroyed, it might probably have proved the occasion of a persecution against the church."—Ibid., p. 475.

Chrysostom (of the fourth century) in his "Commentary on 2 Thessalonians"; "One may first naturally inquire what is that which withholdeth, and after that would know why Paul expresses this so obscurely, . . . 'he who now letteth will let, until he be taken out of the way.'" That is, when the Roman empire is taken out of the way, then he shall come; and naturally, for as long as the fear of this empire lasts, no one will readily exalt himself; but when that is dissolved, he will attack the anarchy, and endeavor to seize upon the government both of men and of God.—H. Grattan Guinness, F. R. G. S., Romanism and the Reformation from the Standpoint of Prophecy, p. 197.

We have therefore but to find out when it was, that the restraining power of the Roman empire was removed or "Taken out of the way," then shall we locate the coming forth of the man of sin, the little horn, to commence his apostate rule of 1,260 years. This is abundantly indicated in the visions of Daniel where, speaking of the arising of the little horn he tells us that it would be at a time when other ten horns or kingdoms had come forth.

The ten horns, as we have learned, signify ten kings or kingdoms, pointing us to that time when the Roman empire was overthrown and subdivided into ten kingdoms, and it is significant that there is not a word said about the coming forth of the little horn until after the ten horns have sprung forth. First, the lion—Babylon; second, the bear—Media-Persia; third, the leopard—Grecia; fourth, the great beast and terrible—Rome; fifth, the ten horns; and last, "I considered the horns and behold there came up among them *another* little horn." "And the ten horns out of this kingdom are ten kings, that shall arise: and another shall rise after them." (Verses 8, 24.)

The little horn power does not commence his wicked rule until "after" the ten horns shall have been established, consequently the saints cannot be given into his hand for "a time and times and the dividing of a time" until then. The commencement of the apostasy of 1,260 years will not, therefore, begin until after the Roman empire is shattered into ten kingdoms.

It is the same in the visions of John. There is no mention of the fated era of 42 months until after the arising of the wild beast with his ten horns. These horns are crowned, denoting that they are each under independent rule. It is significant that when John saw the Roman empire in the preceding chapter, he saw it as a dragon with seven heads and ten horns, but no crowns upon his horns. The crowns are upon its heads, implying that kingly rulership was still vested in Rome; that its ten provinces, for such they were, had not as yet developed their independence. But in

the next vision the ten horns on the wild beast have acquired their crowns, whereas its seven heads have none.

Thus the vision of the wild beast in its chronological setting, brings us to that time when the crown of kingly rule has been lost to the Roman empire, and transferred to its ten subdivisions. And it is at this time that the wild beast begins to exercise his power over the saints for 42 months, 1,260 days.

The removal of the Roman empire and its subdivision into ten ruling kingdoms, will therefore mark the commencement of the rule of the man of sin, the little horn, the wild beast, and the consequent "falling away" and overcoming of the saints for 1,260 years.

The remarks of Reverend Jurieu, a distinguished French writer of the seventeenth century, are quite appropriate:

> These ten kings are ten kingdoms into which the Roman empire was to be subdivided. "And the ten horns which thou sawest are ten kings." These words are admirable; to me they appear express and I am astonished that it hath not been observed that they precisely mark the time wherein we must begin to reckon the reign of the beast. . . . 'Tis from the time that the Goths, Vandals, etc., after having a long time harassed and rent the Roman empire, at last divided it into ten pieces.—Accomplishment of Scripture Prophecies, vol. 2, pp. 51, 52; A. D. 1687.

Other writers quite as enlightened have likewise spoken on this matter.[7]

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[7] "We are to look for it (the little horn) among the nations of the Latin empire *after* the rise of the ten horns."—Observations on the Prophecies, Sir Isaac Newton, p. 75.

"Daniel teaches us that the date of those 1,260 years is to be sought for, not at any era while the Roman empire was one great monarchy, but after it had been broken into ten kingdoms."—Reverend G. S. Faber, On the Prophecies, p. 27.

"Antichrist, then, was to take his rise at the removal of the hindrance. That hindrance was the Roman power, which would not permit the assumption of any temporal power; or of those high spiritual usurpations within its jurisdiction. When that was removed by the dismemberment of the Roman empire, Antichrist was to rise."—The Apocalypse Explained, Reverend Benjamin Slight, p. 368.

"The time when the beast became properly such, was at the rise of the ten kingdoms."—Ibid., 387.

"As, however, the little horn of Daniel, which wears out the saints for the time, times, and the dividing of a time, arose upon the Roman beast *after* the ten horns, this period cannot begin before the Roman empire owned the establishment of ten independent kingdoms upon its ancient limits."—Researches, Reverend Frederick Thurston, M. A., p. 27.

"Daniel hath described four great empires, not contemporary, but successive one to another. The fourth and last is represented as the greatest of all, both in extent and duration. It devoureth the whole earth, and treadeth it down, and breaketh it in pieces.' After which it is divided into ten kingdoms, and 'the little horn' groweth not up till after this division. So that this tyrannical power was to arise in the latter days of the Roman empire, after it should be divided into ten kingdoms. From Saint Paul, too, we may collect that the great power of the Roman empire hindered the appearing of 'the man of sin': but when that power should be disminished and 'taken out

Still another circumstance, a secondary one, marks the beginning of the 1,260 years. It is that of the deliverance of the saints into the hands of the little horn or papal power: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times and the dividing of time." (Daniel 7: 25.)

Whenever, therefore, after the division of the Roman empire into ten, we meet with that circumstance, which manifestly and clearly delivered the saints or church of Christ into the control of the papacy, we may mark it as a noteworthy landmark in the era of the arising of the man of sin from whence the great prophetic measurement of 1,260 years began. This is conceded by prophetic students in general, among them Reverend William Cunninghame who says, "The commencement of the 1,260 years is to be marked by the giving of the saints and times and laws of the church into the hands of the little horn."[8]

We have, therefore, but to ascertain when it was, that the saints, the times, and the laws, were effectively transferred to the papacy by some power or personage holding more or less legal jurisdiction over the church.

The circumstances marking the commencement of the 1,260 years are therefore two in number.

1. The removal of the restraining Roman empire and its subdivision into ten kingdoms.

2. The deliverance of the saints into the control of the papal power.

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of the way,' then should 'the man of sin be revealed in his time.' . . . The beast hath also 'ten horns, and upon his horns ten crowns;' so that ten complete kingdoms must arise out of the Roman empire before the appearance of the beast."—Bishop Newton, On the Prophecies, p. 714.

"Observe, when the western empire under its Cæsarean head was taken away; how it was afterwards, dismembered by the northern nations; by what degrees it fell at length into ten, that is, many distinct, independent kingdoms; at what time this partition was made, or rather fully settled and completed. From this time, and not before, you are to look for Antichrist, now gradually rearing himself up among the ten kings; and at length in a condition, by the power which they gave to him, to *ride*, that is, to *direct* and govern them. From this time, again, compute the 1,260 years."—Reverend Richard Hurd, On the Prophecies, vol. 2, p. 193.

If you ask what it was that constituted this impediment; what hindered the man of sin from being then revealed? the answer is, it was the existence of the imperial form of government in the empire. So long as that was maintained, Antichrist could not be revealed. Here, then, we find this important event taking place; the empire is broken to pieces; ten kingdoms arise out of its ruins; and every let and hindrance removed out of the way of the rise of the little horn. And now that the subject is thus before us, let me notice one or two things that are mentioned by the Prophet Daniel in connection with the rise of this little horn. The first is, that he was to arise after the other ten horns or kingdoms, verse 24."—Lectures on the Apocalypse, by Reverend William Jones, p. 307.

[8]Dissertation on the Apocalypse, p. 183.

THE OVERTHROW OF THE ROMAN EMPIRE AND ITS SUBDIVISION INTO TEN KINGDOMS DELIVERANCE OF THE SAINTS INTO THE HANDS OF THE PAPAL POWER

Having learned the circumstancial marks indicating the commencement of the great 1,260 years of apostasy, it is for us now to determine:

1. When it was that the Roman empire was removed and subdivided into ten.

2. When it was that the saints were delivered into the hands of the papal power.

The following from the responsive voice of history will answer for the fulfillment of circumstance 1:

Reverend Jacob Tomlin: "It is generally acknowledged by commentators that the ten horns crowned with diadems, represent the ten kingdoms formed by the Goths and Vandals within the bound of the western Roman empire in the fifth and sixth centuries."—Interpretation of the Revelation, p. 247.

Reverend George Crowley: "Before the close of the sixth century ten barbarian kingdoms were formed in Europe . . . This division had been twice prophesied by Daniel, 'the ten horns are ten kings.' Those kingdoms all adopted the faith which in the sixth century emanated from Rome."—Apocalypse of Saint John, pp. 229, 230.

William Robertson, D. D.: "If a man were called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the Great, to the establishment of the Lombards in Italy (395-571). . . . But no expressions can convey so perfect an idea of the destructive progress of the barbarians, as that which must strike an attentive observer, when he contemplates the total change which he will discover in the state of Europe, after it began to recover some degree of tranquility, towards the close of the sixth century. . . . Very faint vestiges of the Roman policy, jurisprudence, arts, or literature remained. New forms of governments, new laws, new manners, new dresses, new languages, and new names of men and countries, were everywhere introduced."—History of Charles V, vol. 1, pp. 11, 12.

Edward Gibbon: "Conquest of a great part of Italy by the Lombards, A. D. 568-570: From the Trentine hills to the gates of Ravenna and Rome, the inland regions of Italy became, without a battle or siege, the lasting patrimony of the Lombards. The submission of the people invited the barbarians to assume the character of a lawful soverign, and the helpless exarch was confined to the office of announcing to the emperor Justin, the rapid and irretrievable loss of his provinces and cities. . . . Amidst the arms of the Lombards, and under the despotism of the Greeks, we again inquire into the fate of Rome, which had reached, *about the close of the sixth century*, the *lowest period of her depression.* By the removal of the seat of empire, and the successive loss of the provinces, the sources of public and private opulence were exhausted; the lofty tree, under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground.—Decline and Fall of the Roman Empire, pp. 783, 791.

Reverend Philip Allwood, B. D.: "In the year above mentioned (568) commenced the famous and long-contested division of Italy, between the exarchate of Ravenna, and the kingdom of Lombardy; and, in both states, every trace of the former administration of affairs was totally effaced. . . . The Lombardic princes, in like manner, altogether changed the face of things in their part of Italy. They entirely extinquished what had, till now, re-

mained of the imperial forms and state; . . . They completely suppressed and *annihilated everything that had borne* the *name* of *Roman*, which they held, indeed, in the greatest contempt. And thus, under them likewise, the *general form of government, which had existed for so many ages, underwent a total alteration;* and *a new order of things succeeded.*—Key to the Revelation, vol. 1, pp. 292, 293.

Encyclopedia Americana: "The capture of Rome by Alaric in 410, the subsequent invasions of Italy by Atila the Hun, and Genseric the Vandal, reduced the imperial authority to the shadow of a great name. . . . With the rise of the Lombard power in Italy the *doom of the western empire was sealed.*"—Article Papacy, 1904.

Catholic Encyclopedia: "The Longobard invasion of Italy, the last stage to the Germanic invasion of the west, marks the *end of the Roman world and the beginning of a new* historical epoch."—Vol. 9, article Lombards, p. 338.

Cardinal Manning: "In like manner the successive invasion of the barbaric hordes and above all the invasion of the Lombards extinguished utterly and *destroyed the last vestige of the Roman empire in Italy; it was utterly swept away, it existed no longer.*"—Independence of the Holy See, pp. 13, 14.

Reverend William Ward: "The Lombards were the last, the most terrible Barbarian invaders, and finally overthrew the ancient Roman world, and made way for the new."—Prophetic History, vol. 5, p. 32.

Thus it appears that the removal of the restraining Roman empire was finally accomplished at the Lombardic invasion, which, as we have learned, was the last of the several kingdoms constituting the subdivision of the empire into ten.

Now for the date of setting up this last divisional kingdom. Reverend E. B. Elliott, A. M., in his Horæ Apocalypticæ states that, "The Lombards, a fresh and barbarous Gothic horde, had but recently come down from the Danube: it was in the year 570, and with the somewhat remarkable exception of Rome and a connected district, had seized upon and established their kingdom in Italy." —p. 398, vol. 1, fifth edition.

George Junkin, D. D., President of Miami University, Ohio: "Alboin, king of the Lombards, without an important battle, was proclaimed king of Italy, A. D. 570."—Lectures on the Prophecies, p. 87, 1844.

Harcourt Bland: "It shows, at least, that as one of the ten kingdoms, that of the Lombards, was not finally established before the latter part of the sixth century, or about A. D. 570; so the western beast with his ten horns crowned could not possibly have risen from the sea antecedently to the period fixed upon by me. . . . A. D. 570—the year in which the last kingdom, that of the Lombards, was established in Italy by Alboinus, or when the last 'horn' may be said to have received its diadem."—Apocalyptical history, pp. 310, 328, 1858.

Reverend Bowers: "They (the Lombards) began their march in the month of April of the Christian era the 568th . . . upon the reduction of that city Alboinus was with loud acclamations proclaimed king of Italy by the Lombards and the whole army, and from that year, the year 570, historians date the beginning of the Lombards in that country."—Bowers's History of the Popes, vol. 2, p. 444, 1750.

Gibbons: "Conquest of a great part of Italy by the Lombard, A. D. 568-570."

The above is a subheading found within chapter 45, Decline and Fall of the Roman Empire, p. 783.

A. D. 570 then marks the removal of the restraining power of the Roman empire, and its dissolution into ten kingdoms. Yes; and it marks more than that. It marks also the commencement of

the rule of the man of sin and the opening of that era when the saints were to be given into his hand for 1,260 years. And that is just what actually occurred, as the following testimony will show.

Professor Bury, M. A.: "The Lombard conquest possessed a high importance not merely for Italy but for the whole western world. . . . (it) *promoted the rise* of the Papal power."[9]

Reverend George P. Fisher, D. D., LLD.: "It was the heretical Lombards who saved Rome for orthodoxy and rendered her future greatness possible."[10]

Charles Oman, M. A., F. S. A.: "It was not so easy to foresee that the main result of the scission of Italy by the Lombard conquests were destined to be a *rise of the temporal power of the Papacy* . . . the Lombard invasion changed the aspect of affairs. The imperial governors and garrisons were swept into corners of the peninsula and the popes left without any master on the spot to curb them. . . . In this time of stress and storm the popes won their *first secular authority* over Rome and its vicinity and reduced the civil magistrates to a place of quite secondary importance."[11]

Reverend E. B. Elliott, A. M.: "The papal headship began to show itself earlier than Pope Gregory; indeed *contemporarily with* the *establishment of the Roman Gothic kingdoms.*"[12]

H. Grattan Guinness, D. D.: "With the Gothic invasion and the break-up of the western empire into ten kingdoms came the predicted Antichrist."[13]

Reverend Joseph Benson: "It was not till the subversion of the western empire by the northern nations and the division of it into ten kingdoms, that way was made for the *full establishment of the papal usurpation* at Rome."[14]

Reverend G. S. Faber, B. D.: "It is manifest that the little horn must have been long since in existence, because it is described as *first beginning to make its appearance* at the division of the Roman empire."[15]

Alexander Keith, D. D.: "We have passed the period in the political history of the world when the Western Empire was extinguished and when the way was thereby opened for the exaltation of the papacy."[16]

John Cox: "The papal power arose *after the division of the Roman empire into ten kingdoms.*"[17]

Reverend Philip Allwood, B. D.: "The north of Italy falling under the dominion of the Lombards, their kingdom became the tenth and last of those which agreeably to the prophetic intimation, should arise within what had been the territories of the empire of the west. . . . *Now commenced the period of the one thousand two hundred and sixty years.*"[18]

Reverend Robert Reid, A. M.: "This little horn is intended especially to represent that spiritual power of which the pope is the head and the visible image. . . . the commencement of his rise was *immediately after the ten kingdoms became independent sovereignties.*"[19]

Reverend Abel Pearson: "It was a favorable circumstance for the Roman Bishop that Albion (king of the Lombards) took Pavia and made it the capital of his kingdom in the year 571. For *then popery began to take the ascendancy* over the kings of the earth. Before this time those bishops were looked upon and favored as necessary subjects but now the kings of the earth began to look up to the popes as advantageous friends or dangerous enemies."[20]

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[9]History of the Latin Roman empire, vol. 2, p. 145.
[10]History of the Christian Church, p. 108.
[11]Dark Ages, pp. 184-200.
[12]Horæ Apocalypticæ, vol. 3, p. 130.
[13]History Unveiling Prophecy, p. 63.
[14]Commentary published for Methodist Episcopal Church, p. 411.
[15]Dissertation on the Prophecies, vol. 1, p. 28, A. D. 1811.
[16]Signs of the Times, vol. 1, p. 288.
[17]Millenarian Answer, p. 8.
[18]Revelation of St. John, vol. 1, pref. p. 16, 17.
[19]Seven Last Plagues, p. 177.
[20]Dissertation On the Prophecies, p. 350, 351.

Perhaps the strongest testimony on this point which can be adduced is that from the papacy itself. It is crushing in its conviction.

Machiavelli, a Catholic historian of the middle ages: "Nevertheless until the coming in of the Lombards, all Italy being under the dominion either of emperors or kings, the bishops assumed no more power than what was due to their doctrine and manners; in civil affairs they were subject to the civil power. . . . But the Lombards having invaded and reduced Italy into several cantons, the *pope took the opportunity and began to hold up his head.* For being as it were governor and principal at Rome, the emperor of Constantinople and the Lombards bore him a respect, so that the Romans by mediation of their pope began to treat and confederate with Longinus, the emperor's lieutenant, and the Lombards, not as subjects, but as equals and companions."[21]

Also that of Cardinal Manning of the same church:

In like manner the successive invasions of barbaric hordes, and above all the invasions of the Lombards, extinguished utterly and destroyed the last vestige of the Roman empire in Italy: it was utterly swept away, it existed no longer. Where thenceforward was the subjection of the Roman pontiff to an emperor whose empire had ceased to be? . . . The Roman empire in Italy was extinguished by the judgment of God and the throne of Rome was vacant by the visitation of God. And when the last vestige of civil authority has perished there remained in Rome one sole person who had been the father, the pastor, lawgiver, protector, the head of the people, to whom they turned as their supreme spiritual authority, around whom they gathered in all their perils. The line of the Roman pontiffs alone was left. The providence of God thus liberated the head of the church completely and altogether from any civil authority whatsoever.[22]

The evidence is in, and what must strike the reader is its harmony not only with itself, whether from Catholic or Protestant, but its harmony with the prophecies; and the whole is simply overwhelming in its conviction of the papacy as the man of sin, the little horn, the wild beast of prophecy, who arose upon the dissolution of the Roman empire into ten kingdoms.

We are now prepared to consider the second circumstance, that of the deliverance of the saints into the hands of the little horn, as constituting an important item in the era of the arising of the man of sin.

And who, may we ask, held any jurisdiction or control over the people of God whereby such a deliverance could be effected? Manifestly it must be some controlling authority unto whom the church was already in legitimate subjection: who else but the authority of state? Whatever the liberty enjoyed by the saints, they were still subject, as citizens, to the laws and decrees of state, and it was this very power that gave over the saints into the hands of the little horn.

The giving of the saints into the hand of the papacy must be by some formal act of the secular power of that empire constituting the pope to be head of the church. It is not in fact easy to conceive in what other mode the saints could be delivered into the hands of a spiritual authority.[23]

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[21]History of Florence, book 1, p. 6. Also Thoughts on Prophecy, p. 104, 105, Reverend G. R. Hion.

[22]The Independence of the Holy See, pp. 13, 14. London, 1887.

[23]H. G. Guinness, History Unveiling Prophecy, p. 341.

This very thing was done, for in the year "607" A. D.[24] the Emperor Phocas "Confirmed the right of the Roman see and bishops to the *headship of all churches*,"[25] decreeing "that the name Universal was appropriate only to the church of Rome as that which was the head of all churches and that it suited the dignity of the Roman pontiff alone."[26]

It may be urged that the decree of Emperor Phocas whose dominions extended over the eastern Roman empire, was binding only upon the subjects of his realm, and could not be forced upon the ten kingdoms of western Rome. True, but there was no force required. The ten kingdoms had at this time just been converted to the cause of the papacy. All of them were rendering homage to the mandates of Rome,[27] and in their eager efforts to adulate him whom they esteemed their spiritual head, were only too ready to assent to whatever honors were placed upon one, who lived in their midst and whom all served. Besides this, there was a certain bond of traditional respect which all felt towards the parent empire from whence the ten kingdoms sprang, which impelled them to receive that, which after all was only in line with their idolatrous teaching.

The effect of this decree was immediate and disastrous, as the following from Bowers's History of the Popes will show:

> No sooner was the imperial edict vesting him (the Pope) with the title of universal bishop brought to Rome than, assembling a council in the Basilic of Saint Peter, consisting of 72 bishops, 34 presbyters and all the deacons and inferior clergy of that city he acted there . . . with all the authority of a supreme head or rather absolute monarch of the church. For by a decree which he issued in that council it was *pronounced, declared and defined that no election of a bishop should thenceforth be deemed lawful and good, unless* made by the people and the clergy, approved by the prince or lord of the city and *confirmed by the pope*, interposing his authority in the following terms: *"We will and command."* The imperial edict, therefore, if we may so call the edict of an usurper and a tyrant, was not, as popish writers pretend, a bare confirmation of the primacy of the see of Rome: but the grant of a new title which the pope immediately improved into power answering that title.[28]

Reverend Elliott, speaking of the time of issuing the decree of Phocas, which, as we have learned, was A. D. 607, says, "It marked the epoch just about which both the Anglo-Saxon and Lombard

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[24]Some think 606, but the following authorities sustain 607: Gell on Revelation, vol. 2, p. 35. Edgren's Epiphaneia, p. 90. Curtis's Mystery of Iniquity, p. 375. Kett on Prophecy, vol. 1, p. 395. Jepp's Terminal Synchronism, pp. 33-37. McGavin's Protestant, vol. 1, p. 724. Fysh's History of the Church, p. 88. Guinness's End of the Age, tenth edition, p. 618. Elliott's Horæ Apocalyptacæ, vol. 3, p. 162.

[25]Elliott's Horæ Apocalyptacæ, vol. 3, p. 163.

[26]Allwood's Key to the Revelation, vol. 1, p. 305.

[27]"This year (607) constitutes a noble epoch in the rise of the papal apostasy, especially as it marked also the time at which both the Anglo-Saxon and the Lombard kingdoms, the last of the ten, gave in their formal submission to the religious supremacy of papal Rome."—H. Grattan Guinness, Light for the Last Days, p. 104.

[28]Bowers's History of the Popes, pp. 724, 725.

kings, last of the western Romano-Gothic princes, gave in their adhesion to the Roman see and so completed the formal submission of the west, its kings as well as people, to the religion and religious supremacy of papal Rome."—Horæ Apocalyptacæ, vol 3, p. 163.

Commenting further on the effect of this decree, Reverend John Dowling says: "Before this event the bishop of Rome had no power to *enforce* his decisions upon other churches and bishops. . . . *Now* they were *compelled to submit* to his mandates as the spiritual sovereign of the world. . . . Before this time while there was no supreme earthly head to enforce uniformity, a variety of liturgies and forms of worship were adopted in different places . . . *now* by the sovereign decrees of his holiness, the pope, *all must be conformed to the standard of Rome.*"[29]

A. D. 607, therefore, is the date of the second circumstance marking the completion of that era, which began at 570 with the manifestation of the first circumstance, that of the arising of the little horn. From 570 to 607 is but a period of 37 years and it is from this era that we must commence the fated period of 1,260 years.

Whether we shall date from 570 or 607, we are not told in the vision, and can but govern ourselves by what was done in other prophetic periods.

Reason and moderation would tell us to compute from some point convenient to either extremity, of equal distance from 570 and 607. That point will be the midway or central point of the era, A. D. 588, while a more extreme course would be to reckon exclusively from 570 or from 607. We shall be governed by precedent if such can be found.

But we are confronted with another question, Which kind of years shall be employed in the solution of this problem? Shall it be solar years of 365¼ days to each, lunar years of 354⅓ days, or calendar years of 360 days? Anyone may observe that in computing a term of 1,260 years, it will make a very material difference as to the kind of years that are used. In 1,260 lunar years there are but 1,222½ solar years, and in 1,260 medium years of 360 days to each, there are just 1,242 solar years. It is highly essential therefore that some common standardized system of prophetic measurement shall be found.

Reader, that standardized system has been found, and is demonstrated in the solution of the "Seventy Weeks."

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[29]History of Romanism, p. 57.

STANDARDIZED SYSTEM OF PROPHETIC MEASUREMENT DEMONSTRATED IN THE SOLUTION OF THE SEVENTY WEEKS

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease.—Daniel 9: 24-27.

It is generally agreed that this prophecy pertains to the fulfillment of the law of Moses and the mediatorial work of Jesus Christ consummated on Calvary—"cut off but not for himself." A few general observations will suffice:

"Seventy weeks are determined." "It is universally allowed that the seventy weeks here mentioned, mean 70 weeks of years: that is 490 years."[30] This period was determined or decreed for Daniel's people, the Jews, wherein they would continue to enjoy the peculiar privileges of God's Israel. Upon the expiration of these years a great and last sacrifice would be offered making an effectual atonement for sin, superceding the necessity of continuous sacrifices as under the Law of Moses, "making an end of sins." Thus would a "reconciliation for iniquity" be effected by the offering of Christ.

It was Christ who introduced "everlasting righteousness" in contradistinction to that temporary righteousness effected by the Law of Moses, which had to be renewed by continuous weekly, monthly, and annual sacrifices. "To anoint the Most Holy,"—our Savior, the Most Holy, was anointed at his baptism with the Holy Ghost. "To seal up the vision and the prophecy"—a predicted period is appointed for the fulfillment of this prophecy, viz, 70 weeks, and just as Christ fulfilled the prophecy in the offering of himself, even so, the Spirit of the Seer and the prophet, became sealed up unto Daniel's people and was conferred upon the Gentiles.

The 70 weeks or 490 years, therefore, was finished in the sacrificial offering of Christ upon the cross.

Now when did those years commence? The only commencing point noted in the vision is that of the "going forth of the commandment to restore and build Jerusalem."

But here we are confronted with a problem, for the Scriptures speak of two occasions, several years apart, when such a commandment went forth. The first in the seventh year of Artaxerxes the king (Ezra 7: 8-26), and the second in the twentieth year of the

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[30]Scott's Commentary, vol. 2, p. 827.

same monarch. (Nehemiah 2: 1-9.) The first was issued in the year 457 B. C. and the latter, 444 B. C.[31]

457-444, therefore, is the era of the commandment to restore and build Jerusalem. But from which of these two terminal dates are we to compute the 70 weeks? It would not do for us to date from one and ignore the other, for surely both occasions had equal part and place in the restoration and building of Jerusalem. It is manifestly clear that this era, 457-444, is but one in its aim and object, that of the restoring and building of Jerusalem. The commandment of the seventh of Artaxerxes did not alone accomplish it. It effected a beginning of the work, but that is all. Certain insurmountable barriers arose which prevented a continuance of labor, and which were not removed until the king issued another commandment, which was done in his twentieth year. The prophecy called for a rebuilding of Jerusalem. The first commandment did not do it, and had it not been for the going forth of another commandment the work would never have been done.

Both commandments then, emanating from the same king, and but 13 years apart, were equally essential to the accomplishment of the task.

Therefore, 457-444, being the era of the going forth of the commandment to restore and build Jerusalem, which was "one continuous period of blessing for Israel,"[32] it is from this era we must compute the 70 weeks.

In computing the 70 weeks from the "going forth of the commandment" which as we have seen extended from 457 to 444, comprising an era of 13 years, it is clear that we must reckon from some point focussing the whole era, from some point equadistant from either terminal.

It will not do to confine our reckoning to the commandment of the seventh of Artaxerxes as some have done;[33] nor yet to reckon from the twentieth of Artaxerxes as others have done.[34] Rather should we take our bearings from the grand central bisecting date of the whole era.

Computing thus from an era, is much more satisfactory than reckoning from an event of a day's or even a year's dimension. An era is larger, more prominent and conspicuous, covering years, decades and sometimes centuries in its immensity. Its importance is unquestioned and goes unchallenged whereas an event bounded by an hour or limited to a day, even its very occurrence is questioned

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[31]Usher places this at 445, but how he can conceive that the decree of the twentieth of Artaxerxes occurred in 445 when he places the commandment of the seventh year of Artaxerxes at 457, we are at a loss to understand. Pusey, Guinness, Uriah Smith and others note the twentieth of Artaxerxes as occurring 444 B. C. See their following respective works: Daniel the Prophet, p. 168. End of the Age, p. 589. Daniel and the Revelation, p. 253.

[32]Daniel and the Revelation, p. 118, Auberlen.

[33]Prideaux, Pusey, Elliott, Kett, Campbell, U. Smith, Spanheim, Isaac Newton and Brown.

[34]Africanus, Theordit, Beda, Hengstenberg, Havernick, Petavius, and Usher.

or else overshadowed by a thousand other events quite as important and just as big. With an era there is no such questioning. Indeed it is as Grattan Guinness says:

> The great chronologic prophecies of Daniel are not to be measured from one special year to another, but from one era to another, because the rise and fall of nations, the great movements of history, must in the nature of the case occupy more or less extended eras.[35]

The point of commencement in an era upon which to base our reckoning, naturally will be the central. To reckon from one extreme would be to ignore the merits of the opposite extreme. Our safe course is to take the medium point.

It is in accordance with the law of nature that the vital germinative force is secreted in the central and protected regions. The seed of the apple is in the core. The myriad planets upheld by unfathomable wisdom move upon their axes controlled by centrifugal force and the circumference is invariably controlled by the center.

It is thus with eras of history from whence prophetic periods are to be measured. We shall find their vital, controlling point located at the center.

The point therefore in the era of the commandment to restore and build Jerusalem will be 450-51 B. C., equidistant from its boundary of 457 on the one hand, and 444 on the other.

Having settled the point of commencement our next duty is to determine the kind of years to be employed, whether solar, lunar, or a medium year sometimes called calendar.

In a solar year there are approximately 365¼ days, in a lunar 354⅓ days, and in a medium year 360. In settling this matter our only course will be to adopt that form of year employed in the scripture. Being a prophetic proposition its solution will be found in employing the prophetic year.

The nature of the year therein employed is first revealed in Genesis 7 and 8: where we are informed that the flood began on the seventeenth day of the second month, lasting until the ark rested on the seventeenth day of the seventh month, a period of just five months, and we are told in the narrative[36] that this was just "150 days." Since therefore five months equal 150 days, one will amount to 30, and 12 such will be 360 days. Moreover, it will be recollected that John in speaking of the duration of the apostasy, defines it as "a time and times and half a time," which he tells us is just 1,260 days. Now since "a time is one year,[37] and three and one half such,

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[35]Light for the Last Days, p. 353.

[36]Genesis 7:11, 24; 8: 3, 4.

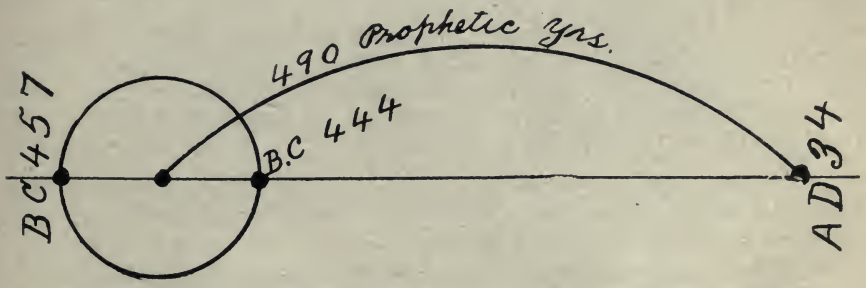
[37]"A time, all agree, signifies a year."—Bishop Newton, On the Prophecies, p. 249.

Daniel had previously predicted a curse upon Nebuchadnezzar to last "until seven times pass over him" (4: 25), and we are distinctly told by Josephus that the king lived like a beast in the wilderness for seven years, after which he recovered his throne. (Antiquities, book 10, ch. 10.) Seven times therefore, signifying seven years, one of such or "a time" will signify one year.

or a time, times and half a time, amount to 1,260 days, one year will be just 360 days, which we may designate as the *prophetic year.*

It is not strange that years of 360 days should be employed in the prophecies, seeing that at the time Daniel uttered his predictions, the common civil year of the world was that of 360 days.[38]

The captivity of Judah in Babylon predetermined to last until "seventy years are accomplished" (Jeremiah 25: 11, 12) can scarcely be said to have lasted for that length of time if reckoned



in solar years. This event is usually reckoned as commencing from the time that Nebuchadnezzar invaded Judea, which occurred in 605 B. C., according to prominent historical works,[39] and as ending

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[38]"Years, The primitive sacred year originally consisted of 12 months of 30 days each or 360 days. This was in use before the deluge as appears from Noah's reckoning 5 months, or 150 days from the seventeenth day of the second month to the seventeenth day of the seventh month; as expressing the time of the rising of the waters; and 7 months and 10 days more till the waters were dried up and Noah and his family left the ark after a residence therein of 370 days or a year and 10 days, till the seven and twentieth day of the second month of the ensuing year. (Genesis 7: 8.) This was also the original Chaldean year; for Berosus in his History of the Antediluvian Kings of Babylonia counted their reigns by sari or decades of years, and a sarus, as Alexander Polyhister related (Apud Syncell, p. 32), was 3,600 days; or ten years consisting each of 360 days. After the deluge this primitive form was handed down by Noah and his descendants to the Chaldeans, Egyptian Phoenicians, Persians, Greeks, Romans, Indians and Chinese; as is evident from the testimonies of the best and most ancient writers and historians. . . . From this detail it is evident that the primitive year everywhere throughout the ancient world consisted only of 360 days for many ages after the deluge." —A New Analysis of Chronology and Geography, History and Prophecy, in four volumes, by Reverend William Hales, D. D., vol. 1, pp. 31, 33.

"The ancient solar year of the eastern nations consisted of 12 months, and every month of 30 days: and hence came the division of a circle into 360 degrees. This year seems to be used by Moses in his history of the flood, and by John in the Apocalypse, where a time, times and half a time, 42 months and 1,260 days, are put equivalent."—Sir Isaac Newton, On the Prophecies, p. 137, 138.

[39]Encyclopedia of Classified Dates, p. 1146.
Hayden's Dictionary of Dates, p. 377.
Ridpath's History of the World, vol. 9, p. 286.
Guinness, End of the Age, p. 586.
Blair's Chronological Tables, p. 28.

in the first year of Cyrus, king of Persia, who by a proclamation ordered their return. (Ezra 1: 1-4.) This occurred B. C. 536 according to all recognized authority. Now from B. C. 605 to B. C. 536 is a period of 69 solar years,[40] and 69 solar years is just 70 prophetic years.

Seeing therefore the invariable support given to the prophetic year by both history and prophecy, "Wherefore then should not the same form of year have been intended in the prophecy of the seventy weeks."[41]

Having learned the point of commencement from whence to date the 70 weeks, which, as stated, is the grand central point of the era of the commandment to restore Jerusalem, 451-450 B. C., and learning further of the form of years to be employed, prophetic, we are now ready to take our reckoning.

Before doing so we must reduce the 70 weeks or 490 prophetic years to solar form, owing to the fact that the chronology of the world is now kept in solar years.

In 490 prophetic years there are 483 solar years, and 483 solar years dated from the above point of commencement, 450-451 B. C. brings us to 33-34 A. D.,[42] the very time of our Lord's crucifixion, and the very time called for by the prophecy when the Messiah should be "cut off" "to make reconciliation for iniquity."

The problem is solved. The solution is correct. And the system by which that solution has been obtained *must be correct also.*

Three things, therefore, we learn from this standardized system of prophetic measurement:

1. That prophetic periods may take their commencement from an era.

2. That they should be reckoned from the controlling center of that era.

3. That prophetic periods will find their solution in prophetic years.

With this divine instrument in hand we may proceed to solve the problem of the 1,260 years.

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[40]"Therefore it is beyond all contradiction that the 70 years captivity of the Jews was expired as above to the giving us thus confessedly no more than 69 Julian years."—Chronologic Treatise, p. 250, Reverend Benjamin Marshall, M. A.

"In perfect strictness of speech the Jews were not in Babylon 70 years complete."—Reverend G. S. Faber, Dissertation on Daniel 9, p. 33.

[41]Chronological Treatise, p. 251, 252, Reverend Benjamin Marshall, M. A.

[42]That Christ was crucified within the confines of 33, 34 A. D. is so generally received as to require no argument. Prideaux, Pusey, Elliott, Kett, Campbell, Smith, Spanheim, Sir Isaac Newton, Brown, Guinness and Usher all sustain this.

THE 1,260 YEARS PROBLEM SOLVED

Our first duty in the solution of this problem is to reduce the 1,260 years from their prophetic form to that of solar. In 1,260 prophetic years there are 1,241 solar years and 325 days, or in round numbers 1,242 solar years.

Our next duty will be to ascertain the central point of the era from which the 1,260 years are to be dated.

That era as we have learned extends from A. D. 570 to A. D. 607, and the grand central, bisecting point of that era is A. D. *588*.

It may be interesting to note that 588 was altogether a very prominent date, for in that year, John, patriarch of Constantinople assumed the title of universal bishop,[1] which was confirmed to him by a council held at Constantinople. This drew from Pope Gregory of those times, a jealous remonstrance, stating "that whosoever in his elation of spirit called himself or sought to be called universal bishop, that man was the likeness, the precursor and the preparer for Antichrist, that he bore the same characteristic of boundless pride and self-exaltation: that the tendency of his assumption if consented to, was that which was the grand object of Antichrist, viz, to withdraw all members of the church from its only true head, Christ Jesus, and to attach and connect them in the stead with himself. . . . He regarded the title spoken of as the name of blasphemy connected with the ten-horned beast in the apocalypse; the self-exaltation manifested above all his fellow men, as that predicted of the man of sin in Saint Paul's epistle, and the consenting thereto as that departure from the faith and that apostasy which was predicted."[2]

Commencing then at 588, the controlling center of the era 570-607, and computing in prophetic years—1,260 of such bring us to A. D. 1830.

EIGHTEEN HUNDRED AND THIRTY, therefore, is the grand terminal point of the 1,260 years, reckoned after the standardized system of prophetic measurement.

But God has not left himself without other witnesses, confirming this conclusion of the 1,260 years. These years being important, adjudged so after their frequency of mention in the Scriptures, it is but consistent that an abundance of evidence should be available, both as to their commencement and termination.

The above conclusion of the 1,260 years, is again demonstrated if we take them in their solar form and compute from the opening of the era, from the arising of the man of sin in 570. Five hundred seventy plus 1,260 brings us to 1830. Or if we take them in their lunar form, a system of time measurement in use within the

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[1]History of the Christian Church, p. 167, William Jones. History of Romanism, Reverend John Dowling, p. 51. Apocalyptical History, p. 145, H. Bland. Roman Catholicism, vol. 2, p. 284. Reverend Charles Elliott, D. D.

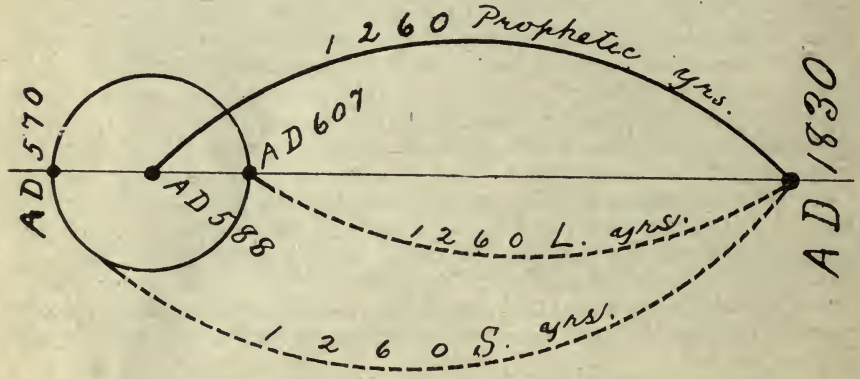
[2]Horæ Apocalyptacæ, vol. 1, p. 402, Reverend E. B. Elliott, A. M.

Mohammedan world, and apply them to the terminal point of the era, viz., 607, they will be found once again to end in 1830.[3]

Thus whether we reckon the 1,260 years in solar, lunar, or prophetic years, from the opening, 570, the closing, 607, or the crowning center of the era, 588, it is all the same. We are forced to A. D. 1830.

That we have some license to compute the 1,260 years from 570, the opening of the era, is suggested by the fact that if we compute the seventy weeks or 490 years from the opening of the era of the commandment to restore Jerusalem, viz, 457, and reckon in full solar form, they will be found to expire in A. D. 33-34, the very date of expiration when reckoned in prophetic years from the controlling center of 450-451.

In reckoning, therefore, from 570 we must, as in the precedent,



reckon in solar years. This is what Reverend William Ward, a distinguished divine of the Episcopalian church has done. He reckoned "the 42 months, the 1,260 days, from the rise of the beast in 570" when at "the Lombard invasion the popes became sole masters of Rome and acquired all the civil, and military power, as well as spiritual authority in the city A. D. 570." This he tells us was "the first exercise of independent temporal sovereignty by the pope from A. D. 570," and concludes by saying that the 1,260 years will bring us to "1830," "to the renewal of believers' baptism by immersion which had been omitted under Antichrist," and that this year would be "a year of spiritual revival and triumph, the greatest year in the calendar of the world."[4]

Mr. Ward's voluminous work was published in England dur-

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[3]In a lunar year there are 354 days, 8 hours and 48 minutes; 1,260 of such make 1,222½ solar years, which brings us to 1829, 1830.

"Three sorts of years are, it must be premised, demonstrably employed by the Author of the prophetic periods: solar, calendar, and lunar years. Calendar years, or years of 360 days, are used in the predictions of Daniel and the Apocalypse; for it is only three and a half such years that contain 1,260 days."—Guinness's End of the Age, p. 374.

[4]Prophetic History, vol. 5, pp. 18, 32, 68, 74; vol. 6, pp. 266, 267.

ing the years 1810-1820, many years previous to the fulfillment of the 1,260 years. He had no connection with the Latter Day Saints, never had, but his conclusions were none the less correct, based as they were on the sure word of prophecy.

Unquestionably 570-607 is the era of the arising of the man of sin from whence commenced his long rule of 1,260 years. What other era is there capable of producing a trinity of beginning with a unity of ending?[5] Has any prophetic student, ancient or modern, ever produced, or attempted to produce, any other era or date, from whence to compute the 1,260 years, capable of being proved and counterproved by all three systems of time measurement? Never, that we are aware of, and for the very simple reason, that history furnishes no other.

Elliott tells us that "the 1,260 years begin with the spread of the Justinian Code on one side (A. D. 533) and the Edict of Phocas on the other."[6] (A. D. 607.) Archdeacon Pratt shares this view[7] as does also Doctor Seiss.[8] Grattan Guinness offers us A. D. 476 to 663 as "the era of the rise of the apostasies"[9] while Faber thinks they begin from "an assemblage of dates beginning 535 and ending 604,"[10] and still again Encyclopedia Brittanica affirms that "the first dawn of a completely new era when a special state of things arose at Rome" was that of 568-572.[11]

But the glaring inaccuracy of all these eras is that when the 1,260 years are measured therefrom they end with nothing. Absolutely nothing! They do not terminate the apostasy nor usher in the church restored.

About the only commendable feature attaching to them, is that each and every era is centered on 570, whether it be the era of 568-572, of 535-604, of 533-607, or of 476-663 it is all the same, 570 is their controlling center. It is the axis upon which all their eras revolve, and thus unconsciously does the world witness to the phenomenal importance of 570. They are coming to it, as the following will show: "One of the 10 kingdoms, that of the Lombards was not finally established before the latter end of the sixth century, or about A. D. 570, so the western beast with his ten horns crowned, could not possibly have risen from the sea antecedently to the period fixed upon by me" (A. D. 570).—Harcourt Bland, Apocalyptical History, p. 310. Again:

"According to the foregoing calculation the beast arose 550 prophetic years after the death of Christ, and these 550 prophetic

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[5]Reverend J. A. Wylie, LL. D.; "The opinion that there may be a double or perhaps a treble commencement of this (1,260 years) period is very probable."—Seventh Vial, p. 153.

J. A. Edgren, D. D.: "This period (1,260 years), like that of the Babylonish captivity, evidently has two or more beginnings."—Epiphaneia, p. 90.

[6]Daniel and the Revelation, p. 380, Doctor Carl Auberlen.

[7]Paraphrase of the Revelation, p. 64.

[8]Last Times, p. 272.

[9]Light for the Last Days, pp. 101-105.

[10]Jepp's Terminal Synchronism, p. 128.

[11]Article 'Rome' p. 266, ninth edition.

years were out *about* the first day of June in the year 571 of the Christian era; and this is my date for the rise of the beast, or for the beginning of the 1,260 years."—Reverend Abel Pearson, Dissertation, etc., 346.

We are informed by the renowned historian, Whelpley, as also in the revolution of Europe, that the Church of Jesus Christ was overrun and driven into the wilderness, A. D. 570. And John the Revelator informs us it must remain there 1,260 years.—A. Young, Times and Seasons, vol. 5, p. 732.

Grattan Guinness submits us another event coincident with the commencement of the 1,260 years. "The birth of Mohammed and the accession of Gregory the Great towards the end of the sixth century mark the commencement of the second part of the times of the Gentiles."[12]

The times of the Gentiles here alluded to are the 1,260 years which he rightfully explains elsewhere. They are called "the second part" because it is the latter half of the great period of "seven times," of 2,520 years, that the apostasy has to deal with.

Reverend Pearson observes: "The Eastern apostasy had begun before or about the time that Mahomet was born,"[13] and Mr. Braund affirms that in beginning "the forty and two months or 1,260 years no event earlier than the birth of Mahomet A. D. 569 could consistently be pointed to as the possible commencement of that period."[14]

Mohammedanism, like Christianity, centers in its founder, and the birth of each was a great day for their respective churches. Nor is it surprising that the birth of Mahomet dates from the death, the apostasy, of the church, the beginning of the papacy. Scott styles Mohammedanism and the papacy "twin sisters."[15] Fleming called them "twin powers of darkness,"[16] and Dunklee said, "Mohammedanism is a twin brother of Romanism in falsehood, in blasphemy, in hatred of Christianity, and by parentage *and by birth*."[17]

Undoubtedly the Scriptures alludes to both when it says, "And I saw three unclean spirits like frogs come out of the mouth of the dragon (the nations comprising the old Roman empire), and out of the mouth of the beast (popery), and out of the mouth of the false prophet" (Mohammedanism). (Revelation 16: 13.)

With Rome it may share the dishonor of "the abomination that maketh desolate"; for did not their armies, mercilessly destroying the Jews, "stand in the holy place," and in 637 A. D., upon the consecrated ground of that far famed temple of Solomon, erect the idolatrous Mosque of Omar? They have held that sacred site almost uninterruptedly ever since.

Romanism and Mohammedanism, the greatest dominating evils

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[12]End of the Age, p. 607.
[13]Dissertation of the Prophecies, p. 345.
[14]History and Revelation, vol. 3, p. 576.
[15]Commentary, vol. 2, p. 824.
[16]Rise and Fall, etc., preface, p. 9.
[17]Development and Fulfillment, etc., p. 179.

of history, embracing millions in their manacles, originated on the one hand with the apostate spiritual sons of Israel, the church, the legal offspring of Abraham; and on the other, with the descendants of Ishmael, the illegal son of the same sire.

This eastern evil began, as the History of All Nations says, in A. D. 570;[18] or as Jenour states, in the birth of its founder. "Thus, then, we have traced the origin and progress of Mohammedanism from its first rise at Mecca in the birth of its founder."[19] This birth occurred in 570,[20] as an abundance of evidence will show. And so we may say in that oft quoted language of Doctor Prideaux, "that Antichrist had at that time set both his feet on Christendom together, the one in the east and the other in the west."—Literalist, vol. 2, pt. 3, p. 280.

REVELATION 17—A BRIEF EXPOSITION

1. "And there came one of the seven angels which had the seven vials and talked with me, saying unto me, Come hither, I will show unto thee the Judgment of the great whore that sitteth upon many waters:"

We have learned that the true church is symbolized by a woman chaste and pure,[a] therefore a woman of the other character signifies a church impure and in apostasy.[b] And the fact that a false church always aims to perform the functions of the true church, the bride elect, without any divine sanction, justly entails upon her the opprobrium "whore." It was unto the true church, and her only, that the sacred duty of bringing forth spiritual children unto her lord and husband[c] devolved. This was wrought through the ordinance of the new birth, baptism, "born of the water and the spirit," and the church attempting to do this work having no authority therefor, is quite properly declared to be a "whore." It is an unlicensed practice of the duties appertaining only unto the true church.

"The waters which thou sawest" signify "Peoples and multitudes and nations and tongues" (verse 15), and the fact that the whore sitteth upon them, bespeaks an exercise of a spiritual domination over those nations by some wicked and apostate church. That this apostate church is a ruling power is evidenced in the statement that she "ruleth over the kings of the earth" (verse 18), and again "I sit a queen" (18:7).

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[18]Vol. 7, p. 378.

[19]Rationale Apocalypticum, vol. 1, p. 323.

[20]Encyclopedia Brittanica; The Great Events, vol. 4, p. 390. Stanley's Eastern Church, p. 501. Goodrich's Ecclesiastical History, p. 75. Cutts' Turning Points, etc., p. 251. Birkhaeuser's History of the Church, p. 224, Wright's History of all Nations, vol. 7, p. 379. Durny's General History, p. 193. Cox's Exposition, etc., p. 141. Historians' History of the World. Larned's History for Ready Reference. Zenos Church History, p. 111. Woodward's Mohammedanism, p. 1.

[a]2 Corinthians 11:2; Isaiah 62:5; Revelation 19:7-10; 12:1.

[b]Ezekiel 16:2, 8, 15-36; Exodus 34:15; Leviticus 17:7; 20:5, 6.

[c]Isaiah 54:5, 6; Jeremiah 3:3-5.

2. "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

The illegitimate influence exercised by this apostate church is of a very extensive kind, both "the kings of the earth" and "the inhabitants of the earth" are "drunk" with her intoxicating spirit. Surrendering their individualism and drinking from the creedal

cup of her traditions, they have reeled and staggered far from the primitive path of the truth.

And what other institution has wielded the scepter of control over the nations as has the papal church?

3. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast full of names of blasphemy, and having seven heads and ten horns."

At once our minds revert to that other vision of John wherein he saw "a great red dragon having seven heads and ten horns and seven crowns upon his heads," a beast identic with the one here shown both in heads, horns and color. It will be noted however that the dragon had "seven crowns upon his heads" pointing to that time when the Roman empire was intact and undivided wearing the crown of rulership. But the beast before us has no crowns. They have been removed, directing to that time when the Roman

empire was overthrown, having lost its power and dominion. The beast therefore symbolizes some power in succession to the Roman empire, dominating in all her dominion. It is that power that engaged the obedience and adoration of the ten kingdoms, who, with "one mind" shall give their strength and power unto the beast." (Verse 13.) And this was surely demonstrated in that unresisting submission rendered the papacy by the nations of western Rome. Kings and princes prostrated themselves at the feet of the pope, doing penance in a most servile manner. At

PAPAL ROME, MOTHER AND MISTRESS

HOLDING OUT HER INTOXICATING CUP OF ANTI-CHRISTIAN APOSTACY.

FROM A MEDAL STRUCK BY ORDER OF THE PAPACY, 1825 ON THE OCCASION OF THE JUBILEE.

his feet they placed their crowns and from his hands they received them.[d]

The beast, therefore, represents the government of the papacy, emphasizing in a particular way its political rule and control, while the woman represents the spiritual side of the papacy in its claims as the church of Christ. The papacy is dual in its purpose and composition, firstly, a temporal kingdom, secondly, a spiritual or churchly kingdom, and is rightly represented by two symbols a beast, and a woman, the latter riding upon and directing the former. It is the unholy union of church and state.

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[d]"The noonday of papal dominion extends from the pontificate of Innocent III inclusively to that of Boniface VIII; or in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals." . . . "In this assembly Boniface promulgated his famous constitution, denominated Unam Sanctam. The church is one body, he therein declares, and has one head. Under its commands are two swords, the one spiritual, and the other temporal; that to be used by the supreme pontiff himself; this by kings and knights, by his license and at his will. But the lesser sword must be subject to the greater, and the temporal to the spiritual authority. He concludes by declaring the subjection of every human being to the see of Rome to be an article of necessary faith. Another bull pronounces all persons of whatever rank obliged to appear when personally cited before the audience or apostolical tribunal at Rome; "since such is our pleasure, who, by divine per-

The commencement of the rule of this apostate church is to be coincident with the apostasy, evident from the fact that the whole scene is brought to view in the somber shades of the "wilderness"; which as John tells us in the twelfth chapter, is the very place or condition into which the true church fled.

"Full of names of blasphemy." The following presumptuous "names" claimed by the papal hierarchy speak for themselves:

1. "Our Lord God the Pope."
2. "Another God upon earth."
3. "King of kings and Lord of lords,"
4. "His Majesty Divine."
5. "The power of the pope is greater than all created power, extending itself to things celestial, terrestrial and infernal, and that the pope doeth whatsoever he listeth even things unlawful, and is more than God."
7. "The victorious God and man in his See at Rome."
8. "Named God by Constantine."
9. "The Lamb of God that taketh away the sin of the world."
10. "The Most Holy who carrieth the Most Holy."
11. "The Holy and Good God of the Christians."
12. "All the kings of the earth shall worship him and all nations shall serve him." (The Pope)—Dissertation on the Prophecies, vol. 1, pp. 203, 204, Reverend G. S. Faber.

4. "The woman was arrayed in purple and scarlet." Bishop Newton informs us "this being the color of the popes and cardinals, as well as of the emperors and senators of Rome. Nay, the mules and horses which carry the popes and cardinals are covered with scarlet cloth, so that they may properly be said to ride upon a scarlet colored beast."—Dissertation On the Prophecies, p. 660.

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mission, rule the world."—View of the State of Europe During the Middle Ages, Henry Hallam, vol. 1, pp. 456, 478.

"Pepin, when aspiring to the French crown, prayed the pope to authorize his usurpation: and, on his doing so, both Franks and the whole western world implicitly acquiesced in the title. Even in Charlemagne's case, though he grasped in his hands, on investiture with the imperial title, a paramount sovereignty, yet was it an act of defference, as towards a superior, to receive the title and empire as the pope's donation. And this was soon the coronation oath,—an oath not enjoined only by popes, but agreed to by the western emperors,—that they would 'be *faithful* and *submissive to the pope* and *Roman Church.*' Even the pope's making and unmaking of kings and emperors, was from time to time submitted to by them. The Emperor Otho, like Rodolphus before him, both received the imperial crown as a papal grant, on the pope's deposition of the former emperor; and, when the pope reclaimed the grant resigned it. The same did other princes also. A Spanish king voluntarily resigned his kingdom to the pope, that he might receive it back as a fief from Christ's vicar: and John, King of England, in like manner resigned his crown to the papal legate, that he might receive it again as a vassal, feudatory to the Roman see. Even the kingdoms of the new world they asked, and received as fiefs, from him. In the Emperor Henry's notable case of disobedience to the papal will, the terrors of a papal excommunication and anathema drove him in abject humiliation to entreat for pardon: and barefoot, and in sackcloth he waits three wintry days and nights outside the gates of

"Decked with gold and precious stones and pearls." The following is but a single instance of the gold and precious things filched by the papal church from her honest dupes:

The riches of the shrine of Thomas A'Becket, commonly called Saint Thomas of Canterbury, were inconceivable. When broken down, the gold with which it was *adorned* filled two large chests that eight strong men could scarcely carry out of the church. . . The church treasure in the cathedral of Toledo, a noble and imposing edifice, having been carried to Cadiz during the peninsular war, was restored and replaced on the downfall of Napoleon. "Its value is inestimable. Among the mass of gold, silver, and precious stones with which my eyes," says an eyewitness, "were dazzled, I was particularly struck with a large custodia for the exposition of the sacrament. It weighs seven thousand ounces of silver and gold, and is studded with precious gems. In the center is a shrine of gold, weighing fifty pounds. Its chief value consists, however, in its elaborate workmanship, being constructed in very small pieces, which, when screwed together, form a Gothic tower, covered with the most beautiful fretwork. The most remarkable object among the treasures is an ample robe of state for the image of the virgin. It is of satin, but so richly embroidered with pearls, and studded with emeralds, amethysts, rubies, topazes, and diamonds" (all precious stones) "that the silk is entirely concealed. Clad in this robe, and holding an infant of solid gold, adorned with eight hundred jewels, the image of the virgin is placed on certain occasions on a silver throne, weighing more than half a ton, and borne through the streets upon men's shoulders."—Studies in Prophecy, pt. 2, pp. 175, 176, Reverend Robert Nevin, D. D.

5. "And upon her forehead was a name written: Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth."

"Mystery." It is asserted by writers of good authority that before the Reformation the word *mystery* was written in letters

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the city, till the pope relents and grants it. Again, princes quit their kingdoms; and go on dangerous, perhaps wicked, crusades at his call."—Reverend E. B. Elliott, Horæ Apocalyptacæ, vol. 3, pp. 187, 188.

"On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the church of Saint Peter; and, to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo suddenly placed the precious crown on his head, and the dome resounded with the acclamations of the people, "Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans. . . . his coronation oath represents a promise to maintain the faith and privileges of the church; and the first-fruits were paid in his rich offerings to the shrine of the apostle."—Decline and Fall of the Roman Empire, by Edward Gibbon, p. 889.

"Hildebrand, or Gregory VII, who was made pope in 1073, deposed Henry IV, in the year 1075, and repeats the excommunication in 1080. The following is his language: 'For the dignity and defense of God's holy church, in the name of Almighty God, the Father, Son, and Holy Ghost, I depose from imperial and royal administration, King Henry, son of Henry, some time emperor, who too boldly and rashly hath laid hands on thy church; and I absolve all Christians, subject to the empire, from that oath whereby they were wont to plight their faith unto true kings. . . . Go to, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm; that all men may now at length understand, if you can bind and loose in heaven, that you also can upon earth take away and give empires, kingdoms, and whatsoever mortals can have."—Delineation of Roman Catholicism, by Reverend Charles Elliott, vol. 2, pp. 162, 163.

of gold upon the front of the pope's mitre."[e] The whole ritualistic service is a mystery, calculated to overawe honest ignorance worshiping at her altars. Who knows among the common people the meaning of that service chanted in a foreign speech and sung in a Latin tongue? There is an evident connection between this and the "mystery of iniquity," that wicked one, of whom Saint Paul speaks as the man of sin, since both are apostate powers.[f]

"Babylon the Great." It was Babylon whereto the Israel of God was carried in the captivity of seventy years. But this Babylon, surnamed the Great, is truly such, for her control over the saints shall last 1,260 years. Babylon of old, was limited to an eastern oriental empire, but Babylon the Great bears rule over all "peoples and multitudes and nations and tongues," "for all nations have drunk of the wine of the wrath of her fornication." (18: 14.)

"The Mother of Harlots." Like begets like, and the only thing that the papal church could beget, is other churches, and this she has done in great abundance. Like herself they are termed harlots, because of their unauthorized indulgence in the sacred practices and ordinances of the true church. The church as the spouse of Christ was authorized to bring forth spiritual children through the ordinance of baptism, "Born of the water and the spirit"; but for any other church to attempt this practice is grossly illegitimate, and very properly degrades such to the level of a "harlot." By what license does Rome, or any of the organizations that have come out of her, assume to perform the sacred rites of the church, God having not appointed unto them any of those duties or privileges appertaining only unto his true church?

Truly their work, illicit and unlicensed, however enticing and pleasurable, is beyond the banns of God's approval and cannot confer upon them or their offspring, a name or place in the kingdom of God.

But who are the churches that have come out of Rome ? Answer: The whole Protestant Reformation. Rome is the mother church. The following admissions speak for themselves.

Canon 3, Council of Trent: "Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman church which is the mother and mistress of all churches; let him be accursed."—Roman Catholicism, vol. 1, p. 202, Reverend Charles Elliott, D. D.

Bishop Creighton (Anglican): "The English Church spread and flourished a dutiful daughter of her mother church of Rome."—Encyclopedia Americana, Art. Papacy, 1904.

Reverend Joseph C. Ayr, Ph. D. "The Roman church is not merely the mistress, she is the mother of all churches," p. 199, vol. 8, Development of the Appellate Jurisdiction of the Roman See.

6. "And I saw the woman drunken with the blood of the

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[e]"It is a very remarkable thing that the popes did sometimes bear this name MYSTERY written in the forepart of their mitre. A Venetian author assures us of it and Joseph Scaliger saith that he had seen them so marked." The Accomplishment, etc., p. 158, Reverend Peter Jurien.

See also Scott's Comentary, vol. 3, p. 957.

[f]2Thessalonians 2: 3-8.

saints." The apostate church is one that has waged war against the saints, the very character spoken of by Daniel when he said that the little horn would "wear out the saints of the Most High" (7:25). Evidence has already been adduced revealing the persecuting spirit ever shown by the papacy toward all who dared to resist her imperious will.

If further evidence be desired to sustain this identity of the papal power it is disclosed in the last verse, "And the woman which thou sawest is that great city which reigneth over the kings of the earth." It would seem that the ruling head of this apostate church shall assume such proportions as to monopolize a city. And what other than the city of Rome? From thence she has sent forth her decrees, and bulls, into all parts of the world.[g]

8. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit and go into perdition. . . . The beast that was, and is not, and yet is." The beast "that was" refers to Rome under her pagan rulers, idolatrous and persecuting. Later Rome under Constantine turned Christian. She ceased her idolatrous persecuting work, thus developing into the prophetic condition, the beast that "is not." Still later, when every imperial influence was removed from Rome, the papacy took charge of affairs and the beast revived, he renewed his idolatrous, persecuting work under the dominion of the pope and became once more the beast that "yet is."[h]

9. "And here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth." The headquarters from which the beast is governed is here indicated. The mind that plots, that plans, that decrees, is situated in the city of seven hills. Rome is that city and has been so recognized for many ages. Its seven hills are: the Coelian, the Capitoline, the Aventine, the Viminal, the Palatine, the Quirinal and the Esquiline."[i]

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[g]"And what city at the time of the vision reigned over the kings of the earth but Rome? She too hath ever since reigned over the kings of the earth, if not with temporal, at least with spiritual authority. In the arts of government she hath far exceeded all the cities both of ancient and of modern times: as she hath constantly remembered and put in practice the advice of the poet—

> To regere imperio populos, Romane, memento:
> Hae tibi erunt artes.—Virgil.

Rome therefore is evidently and undeniably this great city; and that, Christian, and not heathen, papal ,and not imperial Rome was meant."—Bishop Newton, On the Prophecies, p. 670.

[h]"The beast is considered first in general under a threefold state or succession, as existing, and then ceasing to be, and then reviving again, so as to become another and the same. . . . The Roman empire was idolatrous under the heathen emperors, and then ceased to be so for some time under the Roman pontiffs, and so hath continued ever since. It is the same idolatrous power revived again, but only in another form."—Bishop Newton, On the Prophecies, p. 665.

[i]Habershon, Historical Exposition, vol. 2, p. 224.

[j]View of the state of Europe, vol. 1, p. 1.

Hallam in his Middle Ages confirms this identity of Rome,[j] as also does Professor Fysh.[k]

10. "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space."

The "seven heads" on the beast are twofold in their significance, first the seven hills, second the seven governments which have ruled over the Roman domains, as enumerated in a former chapter. At the time John received this vision, five of the governments had fallen; the sixth, the imperial, was then ruling, which was the "one is" government. Like its predecessors it must and did pass away. The government of the exarch was the next to succeed. It arose when Narses, overthrowing the Goths, the last remaining relic of an imperial Rome, in 554, was made exarch or duke over Italy. Under him there was a decided change in the form of government hitherto prevailing.[l] It was the seventh head.

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[k]"But perhaps the most remarkable description of Rome is that given by a pope. It occurs in a letter of Ganganelli, Pope Clement XIV to his friend the Abbe Ferghen. Having mentioned several places which he wishes the abbe to visit, the pope proceeds thus: 'You will then descry Rome which may be seen a thousand years and always be a pleasure. The city situated on seven hills which the ancients called the seven mistresses of the world."—The Beast and his Image, pp. 17, 18.

[l]"And when the Goths were at length subdued and the exarchate of Ravenna was erected Rome no longer had the honor of an imperial city, but was subject to a government entirely new. Thus all the lights of the western empire were entirely extinguished about the year 553 when Rome was reduced to a small duchy."—Samuel Langdon, D. D., Observations on the Revelation, p. 115. (Worcester, Massachusetts, 1791.)

"Settlement of Italy 554-568. After a reign of 60 years the throne of the Gothic kings was filled by the exarchs of Ravenna, the representatives in peace and war of the emperor of the Romans. Their jurisdiction was soon reduced to the limits of a narrow province: but Narses himself, the first and most powerful of the exarchs, administered above fifteen years the entire kingdom of Italy. . . . Under the exarchs of Ravenna Rome was degraded to the second rank."—Gibbons, p. 745, 746. (London, 1836.)

"Narses with the title of exarch administered the government of Italy from the year 554 as a deputy of the emperor."—History of the Christian Church, p. 474, James C. Robertson, M. A. (London, 1854.)

"Narses having quite subdued the Gothic kingdoms of Italy for the emperor of the east, was constituted governor of the whole country with the title of Duke of Italy, and all the governors of the several cities were only inferior officers under him."—Paraphrase on the Revelation, p. 108, Moses Lowman, (London, 1773).

"As the government of the Gothic kings was much the same as that of the emperors, with only the change of the name, this head was more effectually wounded to death when Rome was reduced to a poor dukedom and made tributary to the exarchate of Ravenna."—Commentary on the New Testament, p. 758, Reverend Joseph Benson, (New York, 1839).

"But afterwards this kingdom was destroyed by the eastern emperor who sent his lieutenant to govern Italy with the title of Exarchate of Ravenna: and thus Rome lost her authority in a temporal point of view and became a tributary province. The whole form of government was changed."—Seven Last Plagues, p. 105, Reverend Robert Reid, A. M., (Pittsburgh, 1828).

11. "And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition."

We have noted the significance of the "beast that was, is not, and yet is." It was Rome in its three stages, pagan, Christian, and papal. And now we are told that the eighth head, or beast, is the beast "that was," and "is not." In other words, the eighth head is a power producing the combination features of Rome pagan, and Rome Christian. Could any better description be given of Rome papal, who, while professing Christianity, performs rites and ceremonies of absolute pagan origin. Indeed it could not be any other than Rome papal seeing it was the only power of universal influence that chronologically succeeded the old Roman empire.[m] On this point the remarks of Professor Pond are quite intelligible:

> The seven kings here spoken of, as explained in a previous chapter, are the seven forms of government which had prevailed at Rome, viz, kings, consuls, dictators, decemvirs, military tribunes, and emperors—the last of which governed Rome when the apocalypse was written. Succeeding the fall of the emperors and the Gothic kings, Rome, with its environs, was reduced to a dukedom, subject to the exarch of Ravenna. This was the seventh form of government which, compared with what preceded and followed it, continued but "a short space." As to "the beast that was and is not, which is the eighth and is of the seven," there can be no difficulty in applying this to the papacy, in its kingly authority. This was, in some sense a new form of government, the eighth; and yet it is of the seven—almost identical with two of them, viz, kings and emperors. It had the same central seat as the governments which preceded it—that is Rome; it extended over the same territory, and embraced, in its progress, the same nations.—The Seals Opened, p. 175, Enoch Pond, D. D. (Portland, 1871).

It is stated to be "of the seven" and justly so, for the papacy revived also the unyielding, undemocratic rule of an imperial form of government, that which previously ruled over Rome in its sixth

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[m]"The beast, therefore, upon which the woman rideth, is the Roman government in its last form; and this, all must acknowledge, is the papal, and not the imperial."—Benson's Commentary on the New Testament, vol. 2, p. 782. (New York, 1839.)

"The establishment of the political papacy in Rome was the restoration of the imperialism that had been killed there by the sword of the Goths, and therefore the healing of the sixth head. The papacy is, in reality, the ancient pagan constitution of Rome revived and reproduced with Christian names and superstitions. Therefore, although the eighth, he is "of the seven and goeth into perdition."—Lectures on the Apocalypse, p. 170, Robert Roberts, (Birmingham, 1880).

"Out of the chaos of the great northern migrations and the ruins of the Roman empire there arose gradually a new order of states whose central point was the papal see . . . the new Christian empire of the west was created and upheld by the pope. The pope became constantly more and more (by the state of affairs with the will of the princes and of the people and through the power of public opinion) the chief moderator at the head of the European commonwealth—and as such he had to proclaim and defend the Christian law of nations, to settle international disputes, to mediate between princes and people and to make peace between belligerent states. The curia became a spiritual and a temporal tribunal."—The Church and the Churches, Doctor Dollinger, Catholic) (London, 1862).

"The beast that was, and is not, he is the eighth, and is of the seventh, and goeth into perdition." It is true that the civil power of the papacy grew out of this dukedom of Rome. The pope wrested it from the exarch of Ravenna."—Lectures on Prophecy, p. 46, Reverend Benjamin H. Charles, D. D.

head. The pope's rule was temporal as well as spiritual, and as such he was truly an imperial pope.

It is now in order for us to determine when this papal beast or eighth head came into being, for whenever it occurred, it would also mark the commencement of the condition symbolized by "the wilderness," which, as we have learned, is the apostasy. It will be noted that the beast was not brought to view until seen in "the wilderness." In other words the beast does not precede nor succeed the condition known as "the wilderness," the apostasy. It is viewed at the same time, as existing contemporaneously with the apostasy.

The beast is declared to be the eighth head, denoting that its rise will follow the seventh. It will arise immediately the seventh head shall have released its control over Rome, for the several heads, or governments, which prevailed over Rome, were not only successive but continuous. There was no break or intermission. They formed a continuous administration. "The king is dead, long live the king." Indeed it would be utterly impracticable for the beast to exist without a head. The eighth head or the papal beast, therefore, commenced its reign the very moment that the seventh head released its hold over Rome, which will also mark, as shown, the commencement of "the wilderness" of the apostasy.

The date when the government of the exarchate, the seventh head, released its hold over Rome unto the eighth head, the papal beast, was A. D. 570, as the following will show:

> The exarchate was the seventh form of government which had prevailed at Rome. Constantine left Rome under its former government and it was not abolished till Justinian erected that of the exarchate. The seven different titles were: kings, consuls, tribunes, decemvirs, dictators, emperors and exarchs. This last must continue a short space, and the beast is the eighth and is of the seven. The exarchs continued their absolute dominion in Italy not more than one Roman indiction (fifteen year), nor in Rome more than four years. "Narses homself, the most powerful of the exarchs, administered above 15 years, the entire kingdom of Italy," A. D. 554-568; but it is said by Brown that Rome itself was not subject to the exarch till 566. Then in 568 the Lombard invasion began and in three years intercepted all communication between Rome and the exarchate by which the popes became sole masters of Rome and acquired all the civil and military power as well as spiritual authority in the city, A. D. 570.—Prophetic History, vol. 5, pp. 31, 32, William Ward, A. M.

The papal head commenced its rule therefore A. D. 570. But 570 marks more than the rise of the papal beast, it marks also the date when "the wilderness" of the apostasy first came to view.

12. "And the ten horns which thou sawest are the ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast."

The significance of "one hour" is "at the same time" according to recognized authority;[n] which is borne out in the following verse

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[n] Bishop Newton, On the Prophecies, p. 688.
Sir Isaac Newton, Observations, etc., p. 277.
Harcourt Bland, Apocalyptical History, p. 514.

wherein "one mind" undoubtedly signifies the "same mind." Hence, as Reverend Scott says, the ten horns were to "receive power as kings one hour with the beast or at the same time and for the same period." Commentary, vol. 3, p. 958.

It appears therefore that at whatever time the ten horns or kingdoms are to receive their power, at the selfsame time will the papal beast receive its power also. The ten kingdoms and the beast are scheduled to arise at the same time.

Now the date marking the arising of the ten kingdoms was A. D. 570, instanced in the setting up of the Lombardic kingdom the last of the ten. This has been shown in a preceding chapter. Consequently 570 will mark also the arising of the papal beast since all were to receive power at "one hour"—at the same time.

A. D. 570, therefore, is the time fixed for the contemporary commencement of the rule of the papal beast, and the apostasy in "the wilderness" for 1,260 years.

ANCIENT AND MODERN BABYLON

The similitude between ancient and modern Babylon is most striking.

1. Israel, in consequence of their sins, were carried into Babylon, even as the church fled into the wilderness of apostasy, where ruled Mistress Babylon the Great the mother of harlots and abominations of the earth. (Revelation 17:3, 5.)

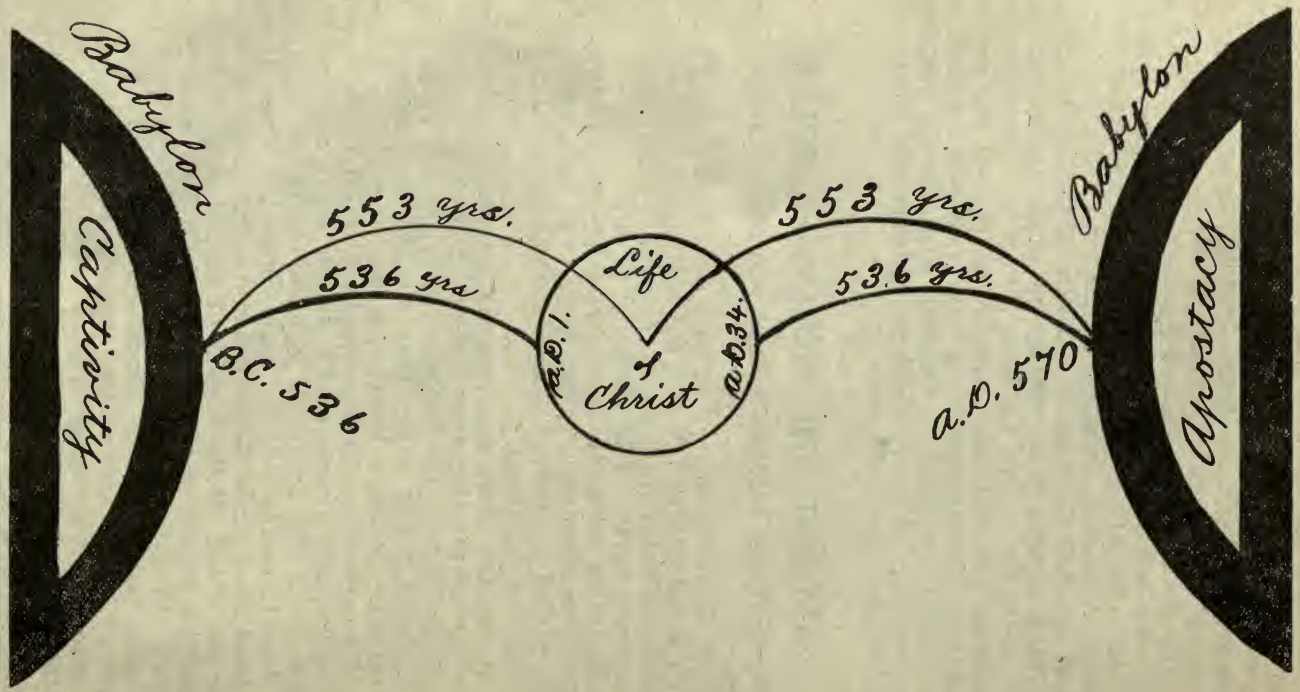
2. The first captivity was marked by the overthrow of the nation and its dissolution in the domains of Babylon, even as the kingdom of God overthrown in apostasy was dissolved in the wilderness of Babylon the Great.

3. In the one there was a predetermined era of banishment, that of 70 years; in the other that of 1,260 years.

4. In the former the bondage lasted the full time, Israel not being liberated a day sooner than the sentence decreed. It will be the same in the latter, the church must serve her full time.

5. The captivity of 70 years began in 605 B. C. with the taking of Jerusalem and the removal of a considerable number to Babylon. But there was a later and more complete overthrow when in 588-87 B. C. Nebuchadnezzar's host "burnt down the house of God and brake down the walls of Jerusalem and burnt all the palaces thereof with fire" "and all the vessels of the house of God great and small and the treasures of the house of the Lord were brought to Babylon." "And them that had escaped from the sword carried he away to Babylon." (2 Chronicles 36: 18-20.) Even so the captivity of 1,260 years which, commencing at 570, reached its second and climaxing stage in A. D. 588. The great prominent date establishing the bondage in either case was that of 588, the one transpiring in B. C. times, and the other in A. D. times.

It is noticeable that from the commencement of the Captivity, 605 B. C., unto its second and more oppressive stage, 588-87, there is a period of 18 years, the very same time that elapsed from A. D.


Babylon
Captivity
553 yrs.
536 yrs
B.C. 536
A.D. 1.
Life
of
Christ
A.D. 34.
553 yrs.
536 yrs.
A.D. 570
Babylon
Apostacy

570 unto 588, marking as we have shown, the climaxing crisis of the era of the apostasy.

6. This similitude is once more strikingly marked when we consider that the two Babylons are equidistant from that sacred era covered by the life of our Lord. This era commenced with his immaculate birth and ended with his immaculate sacrifice, the one being as essential as the other.

It extended from A. D. 1 to A. D. 34.

From either end of this period and extending to the nearest borders of Babylon is a period of just 536 years. Or measuring from the center, as we have in other periods, the result is the same, it is equidistant from the borders of Babylon. The rays of liberty emanating from the Sun of Righteousness extend to a circumference of 536 years all around.

THE 2,300 DAYS

1. In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. 4. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5. And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. 6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8. Therefore the he-goat waxed very great: and, when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven.

9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17. So he came near where I stood; and when he came, I was afraid, and

fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20. The ram which thou sawest having two horns are the kings of Media and Persia. 21. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.—Daniel 8: 1-25.

The fore part of this vision is self-interpreting. It relates to the kings or kingdoms of Media-Persia, Grecia, and the later divisions of the Grecian empire as divided between four of Alexander's generals. In time their power was superceded by a "king of fierce countenance." In other words upon the overthrow of Macedonia, one of the four dominions into which the Grecian empire was rent, there arose a power "a little horn," destined to wax "exceeding great," a greatness exceeding that of its predecessors. It will extend its conquests "toward the south and toward the east and toward the pleasant land." And so it was that Rome, after subduing the Macedonians in 168 B. C., extended his conquests to Egypt "the south"; to Syria, "the east," and to Palestine, "the pleasant land,"[1] for thus it is called. (Jeremiah 3:19.)

After having conquered the kingdoms of this world, Rome turned upon the kingdom of God, "the host of heaven." Some of that host," the notable ones in particular, "the stars" she "cast down." John the Baptist, Jesus, and all of the apostles save John, were martyred within the confines of the Roman kingdom.

But a new turn is given to Roman ambitions. "Yea; he magnified himself even to the Prince of the host and by him the daily sacrifice was taken away and the place of his sanctuary was cast down . . . it cast down the truth to the ground and it practiced and prospered."

Who is this power, who, after having done his utmost to extirpate the kingdom of God in a series of persecutions, ten in number, unparalleled for cruelty in the annals of the world, "practiced and prospered"? It was Rome in her later and final stages. It was Rome under a new administration. Not Rome pagan, by any means,

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[1]"Is not this, therefore, more applicable to the Romans who arose from small beginnings to an exceeding great empire, who first subdued Macedon and Greece, the capital kingdom of the goat and from thence spread and enlarged her conquests over the rest."—Bishop Newton, On the Prophecies, p. 283.

for immediately the decrees of persecution were issued against the saints, the forces of disintegration set in within the empire, and it was but a short while that barbarian hordes broke in upon the capital of the kingdom and Rome was shattered to pieces. It did anything but prosper.

If therefore, it was not Rome pagan, it must have been the power that succeeded her in the exercise of that world-wide control, and who else but Rome papal. The mantle of that imperial force which ruled the world in the person of the emperor, fell upon him, who from the same city, issued his mandates and bulls to all parts of the world. Aye, it was still Rome. It was Rome papal. Indeed, in all things cruel, intollerant, ambitions, idolatrous and bloodthirsty, did the papacy inherit the investiture of her predecessor, and who is there that has "practiced and prospered" more than she?

For 1,400 years she has sat in the councils of the nations directing and dominating the policies of the world. At her bidding kings have surrendered and received their crowns and subjects have been arrayed against their rulers. Wealth untold has flowed into her coffers, while she numbers her subjects by hundreds of millions. Rome, the eternal, is her boastful claim, and truly her work goes on "practicing and prospering."

But it is stated that this little horn will be "broken without hand," which cannot be said of Rome pagan, for surely his destruction was wrought by the hands of a barbarian enemy. The destruction of Rome papal has yet to come, but not by any human power. It shall be "without hands" when the angel of destruction shall proclaim, "Babylon the great is fallen, is fallen, . . . for all nations have drunk of the wine of the wrath of her fornication." (Revelation 18: 2, 3.)

Thus the little horn represents Rome in its twofold state, pagan and papal, even as the nameless beast of Daniel 7: with its little horn that "spake great words against the Most High," symbolized the same power in its complete and successive aspect, pagan and papal, "The persecuting power of Rome whether exercised towards the Jews or towards the Christians, or by emperors or by the popes is still the little horn."[2]

Rome under its papal head has surely "magnified himself" attested in the multitude of her arrogant blasphemous claims, while her casting down of the sanctuary and the truth, together with her destruction of the "mighty and the holy people" is nothing else than the overcoming of the Christian Church by the little horn under its papal head. A striking marginal comment on this text is noted in the Bishop's Bible of 1577, the common version of its time, "This horne shall abolish for a tyme the true doctrine and so corrupt God's service," and in the Breeches Bible, a later version, preceding the King James, we observe the same comment with an additional note, "That is which suppresseth God's religion and his people."

At this juncture a question is asked: "How long shall be the

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[2]Bishop Newton, On the Prophecies, p. 290.

vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot"? The term *sanctuary* rightfully applies to the church, for therein are the offerings of God's people presented on the altar of the ordinances and sacraments, duly administered by Christ's servants. Webster says a sanctuary is "a place where divine service is performed, hence sanctuary is used for church." As stated by Faber, "This sanctuary is the spiritual sanctuary of the Christian Church," or as remarked by Priest "the sanctuary is the church of God."[3]

The question does not concern itself about the destruction of Media-Persia, or of Grecia, but rather about the destruction of the "Sanctuary and the Host," for this, and this only is of supreme and vital importance. Twice now, in successive visions, has this destruction been presented. In the first he was told that the saints or host of heaven would be delivered into the hands of the little horn, signifying as has been explained, the deliverance of God's people into the hands of the papal power.

The question therefore, concerns itself about the destruction of the sanctuary of the church, and the host of heaven, the people of that church. Its import is, How long will the state of affairs as revealed in the vision continue? In other words, How long will the sanctuary of the church remain in this downtrodden state?

The answer is plain: "Unto 2,300 days, then shall the sanctuary be cleansed."

It is "*the*" sanctuary that is to be cleansed, hence nothing else than the one and only church of Christ.

The cleansing of the sanctuary cannot refer to a cleansing of the Jewish church as some suppose, for that would signify a revival of that ancient service, long since nailed to the cross. Rather does it signify a revival of the church of Jesus Christ, the only true sanctuary, which, polluted by its practices was driven into the wilderness, where, after suffering for her sins 1,260 years, she will emerge from her retreat purged and purified, "Fair as the moon, clear as the sun." Then shall the sanctuary be cleansed.[4]

Two thousand three hundred days undoubtedly signify so many

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[3]Dissertation On the Prophecies, vol. 1, p. 190.

Expected Christian Millennial, p. 236.

[4]"The cleansing or justification of the sanctuary is a symbolic phrase, the meaning of which cannot be misunderstood. It will receive its accomplishment when the visible Church of Christ shall be freed from those Gentiles which were to tread it under foot during the space of 42 months or 1,260 years." —Dissertation on the Seals, etc., William Cunningham, p. 338.

"It is by this Antichrist that the daily sacrifice—true religion, and spiritual worship in the church—has been taken away and the place of Christ's sanctuary—the visible church—has been cast down, trodden under foot by false professing Gentiles who acknowledge the pope as their head, for more than 12 centuries."—Reverend Ira Case, Comments on the Revelation, p. 264.

[5]"The sanctuary and host were trampled under foot 2,300 days and in Daniel's prohecies days are put for years."—Observations On the Prophecies, p. 123, Sir Isaac Newton.

years for it cannot be that the events narrated in the prophecy can be accomplished in 2,300 days of literal length.[5] It reaches unto the latter days: "At the time of the end shall be the vision" (verse 19), which could not be if days of literal length only were intended.

But when will these years commence? Two possible commencing points suggest themselves, the one is the date of seeing the vision, the other is the first circumstance within the vision itself.

As to the kind of years to be employed, we shall not deviate from the standardized system of interpretation, demonstrated in the solution of the other prophetic periods. Prophetic years will solve the problem.

In 2,300 prophetic years there are 2,266 full solar years. This period applied to the first suggested point of commencement, B. C. 555, the date of seeing the vision, will be found to terminate in A. D. 1713. Did anything transpire in 1713 suggesting a cleansing of the sanctuary? Was the church of Jesus Christ revived, purged from her old apostate pollutions? Let the voice of history reply. And what is that reply? Absolute silence so far as answering to

the call of the prophecy. There was no cleansing of the sanctuary. The pollution of apostasy still prevailed over all. The church as yet was unorganized and unrestored.

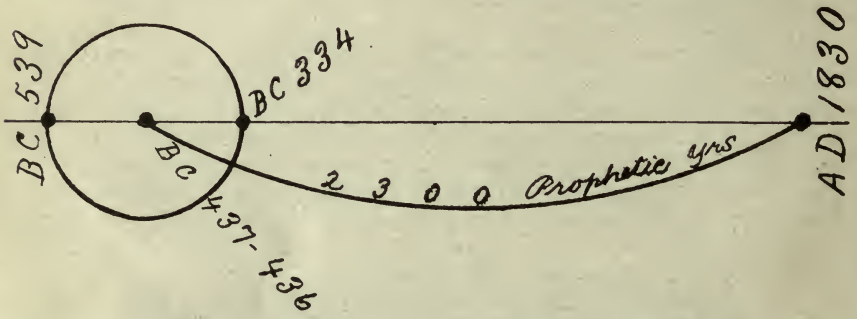
There is nothing left for us now but to commence these years from the vision itself, from the first circumstance within that vision.

Mr. Faber has aptly remarked "Nothing can be more evident than that such a vision (the vision of the 2,300 years) must chronologically commence from the earliest circumstance set forth in it. Hence the only question can be as to the earliest circumstance which is set forth in the present vision."[6] Newton correctly ob-

serves "These two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary."[7]

That first circumstance is as follows: "Then I lifted up mine eyes and saw and behold there stood before the river a ram."

The ram standing before the river is, as we have learned, the Medo-Persian empire. Its "standing" represents those days of its existence when it occupied as the dominant kingdom of the world. But it did not long retain this posture. Its peaceful "standing" was soon interfered with, when the Grecian goat "ran unto him in the



fury of his power." The time of this attack was 334 B. C.[8] when Alexander at the celebrated battle of Grannicus "with but a loss of 90 men almost annihilated a Persian army of 600,000 foot and 20,000 horse."[9] Following this attack the ram naturally changed his position. He ceased to occupy as the "standing," the prevailing power. It was cast down and "stamped upon" by its Grecian adversary and the rulership of the world passed from the Medes and Persians to Alexander the Great, the Grecian king.

But how, and when did the Medo-Persian power attain this attitude of "standing"? Undoubtedly through the fortunes of battle. It ceased to stand when defeated in battle, consequently it must have begun to stand when victorious in battle. The date of its standing commenced when it overthrew the previous world-monarchy, that of Babylon in the year 539.[10]

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[6]Sacred Calendar of Prophecy, vol. 2, p. 114. "Since the question was asked, "How long the vision"? the 2,300 days must commence with the beginning of the vision."—Sealed Book of Daniel, p. 285, William C. Thurman.

[7]Bishop Newton, On the Prophecies, p. 294.

[8]Doctor Junkin, On the Prophecies, p. 73; Marsh's Ecclesiastical History, p 81; Doctor Keith, Signs of the Times, vol. 2, p. 436; Blair's Chronological Tables, p. 75; Cyclopedia of Classified Dates, p. 320; Haden's Dictionary of Dates, p. 320; Cunningham on the Apocalypse, p. 542; Rollin's Ancient History, vol. 5, p. 34.

[9]Cyclopedia of Classified Dates, p. 1024.

[10]Encyclopedia Brittanica: "Babylon speedily fell 539 B. C. and a fresh era opened."—Art. Jews, vol. 15, eleventh edition; Reverend G. S. Faber's Dissertation on Daniel 9, p. 13; Bishop Newton, On the Prophecies, p. 147; Dean Prideaux's Connection, vol. 1, pp. 136, 430; Frere's Combined View, p. 298.

B. C. 539 to B. C. 334, therefore, marks the era of the standing of the Medo-Persian empire. And it is from this era recording the first historic circumstance in the vision, we are prepared to compute the 2,300 years.

The prophet represents the two-horned Medo-Persian ram, not as *rising* from the sea, but as *standing* by his river: in other words, he does not speak of the origin of the united monarchy, which is a fixed, determinate period; but of some period, which he does not specify, in the course of its regular and settled government. . . . He continued *standing* undisturbed, only till the year B. C. 334, when the Macedonian he-goat began to smite him by invading his territories, and by gaining his first victory over him at the River Granicus.—Faber On the Prophecies, vol. 1, p. 174, 1811.

It is further manifest that the ram continued to stand before the river until his power was broken by the he-goat.—William Cunningham, Seals and Trumpets, p. 326.

It would not do to measure from the *rise* of the ram as Whiston, Case and Reid have done, nor yet from his *fall* as Nevin, Murphy and Junkin have done. That would be going to the extreme. It would be measuring from the *rising* or the *falling* and not from its "*standing*." Bishop Newton submits both points as a possible beginning, that of the "establishment of the Persian empire," and that of its overthrow, B. C. 334.

At some point, therefore, within the era of B. C. 539-334 we must commence our prophetic measurement. This is what Reverends Thurman, Galloway, Cunningham, Brown, Keith, Biceno, and others have done.

If it was designed that they should be reckoned from the commencement of the Medo-Persian empire, the vision would present the ram as arising, as nearly all other beasts were presented, but it is otherwise. "Standing" before the river has no more reference to its rising than it has to its fall. It refers to neither point in particular, but rather bespeaks the whole era of its controlling power. Consequently our prophetic calculations must commence at some point, commanding and focusing the entire period. That point is the central. It is 437-36 B. C. "Take the meridian glory of Persia as its commencement,"[11] says Doctor Cummings, and surely there is nothing nearer that "meridian glory" than the midway point of its "standing."

At B. C. 437-36 we shall take our bearings, and from thence compute a period of 2,300 years; and 2,300 prophetic years reckoned from this point bring us to A. D. 1830.

Upon the termination of this period we shall look for a sanctuary restored as well as cleansed, freed from every corrupting doctrine and traditional teaching of the papal apostasy.

Therefore, 1830 becomes the terminal point of two lines of prophecy, the 1,260 period and the 2,300 years. Remarkable as this may be, it is not strange. Both periods have to do with the people of God and their oppression at the hands of the little horn, and both periods declare their termination to be at a time when apostasy

[11]Lectures on Daniel, p. 262.

shall cease to pollute the church, or at the cleansing of the sanctuary. It is a singleness of ending with a duality of beginning, a fact readily recognized by prophetic students.[12]

Unquestionably, therefore, 1830 stands forth in prophecy as the predetermined time when God shall restore the church to his people, uncontaminated with sectarian traditions, and cleansed after the word of God.

Thus supported and sustained by two lines of prophecy, uttered by two individuals living 700 years apart, and each prophecy presenting a different base from which to compute its years, who shall doubt their united verdict, pointing to 1830 as the one and only year, of which it may be said, "The time is fulfilled, the kingdom of heaven is at hand."

Expositors as a rule, since 1830, have been unwilling to concede anything to that year knowing, as they do, that it registered the organization of the Church of Jesus Christ of Latter Day Saints. No; it would never do to give the prominence to this year that was due. About the nearest they approach it is when they say, "The termination of the 2,300 years to have embraced the period of 19 years commencing in A. D. 1820" and extending to "1839."[13]

If there be merit in this era, the merit lies in the fact that 1829-30 concealed within its folds is the bisecting and central point around which the era revolves.

And so they are coming to it, unconsciously or otherwise. Some more courageous are willing to recognize the importance of 1830, as the following from Errett Gates, Ph. D. an associate in church history in the University of Chicago will show:

"It is apparent by the year 1830 that a new period has dawned in the movement for the union of all Christians by the restoration of primitive Christianity."—The Disciples of Christ, p. 177.

Mr. Gates is a Disciple, so called, a church that evidently began in 1810, according to the illustrated frontispiece in his book, "First

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[12]I cannot but think that it is sufficiently evident, both that the 1,260 days are a certain part of the 2,300 days, and that these two periods terminate exactly together in the selfsame year. We are expressly told that the vision of the ram and the he-goat, whenever it begins, reaches to "the time of the end," "or to the last end of the indignation" (17, 19); and we are no less expressly informed that to the end of the wonders predicted by Daniel there shall "be three times and a half, or 1,260 days." (12: 7, 9.) Hence it necessarily follows that since the period of 2,300 days, and the period of 1,260 days, both equally reach to "the time of the end," or to the end of the predicted wonders; they both exactly terminate together. Thus it appears that the period of 1,260 days is in fact the latter part of the greater period of 2,300 days. —Scott's Commentary, vol. 2, p. 824.

Therefore we may conclude that this vision of Daniel reaches to the close of the period during which the saints were to be given into the hand of the little horn, Daniel 7. 25, i. e., to the end of the twelve hundred and sixty years; consequently the two thousand three hundred days of the vision must be prophetical days, used for years; and these two thousand three hundred years end precisely at the same time with the twelve hundred and sixty years.—Cunninghame on The Apocalpyse, p. 339.

[13]Prophetic Times, vol. 8, p. 149, 1870.

Meeting House of the Disciples, Built at Brush Run, Pennsylvania, in 1810, by the Christian Association of Washington," yet is willing to concede that the "new period" for the "restoration of primitive Christianity" did not dawn until "1830."

THE PERIOD OF SEVEN TIMES

Having learned the data covering three times and a half, our next question is: Where is the other portion of that period of which this seems to be a part? Three and one half is an imperfect number, an incomplete period, suggesting the existence of a remainder somewhere. It is just one half of that great prophetic number known as "seven times."

And if ye will not be reformed by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. . . . And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.—Leviticus 26: 23-25, 27, 28, 31-33.

"Times" is expressive of just what it says—time; and as we have learned that a "time" is one year, seven must equal seven years.

But these are not to be taken literally. We have seen that three times and a half represented 1,260 years, then seven times must represent double this number, or 2,520 years.[a]

The seven times, therefore, which are to pass over it, are the grand prophetic week of years, or period of 2,520 years.—Brown's Eventide, vol. 2, p. 138.

There is a remarkable prediction of their troubles for their sins in Leviticus 26, in which they are told again and again that they shall be chastened seven times, or sevenfold, for their sins. The frequent repetition of seven times or sevenfold, connected with their lengthened suffering under the Gentile monarchies, seems to point out a special design, and may intimate the length

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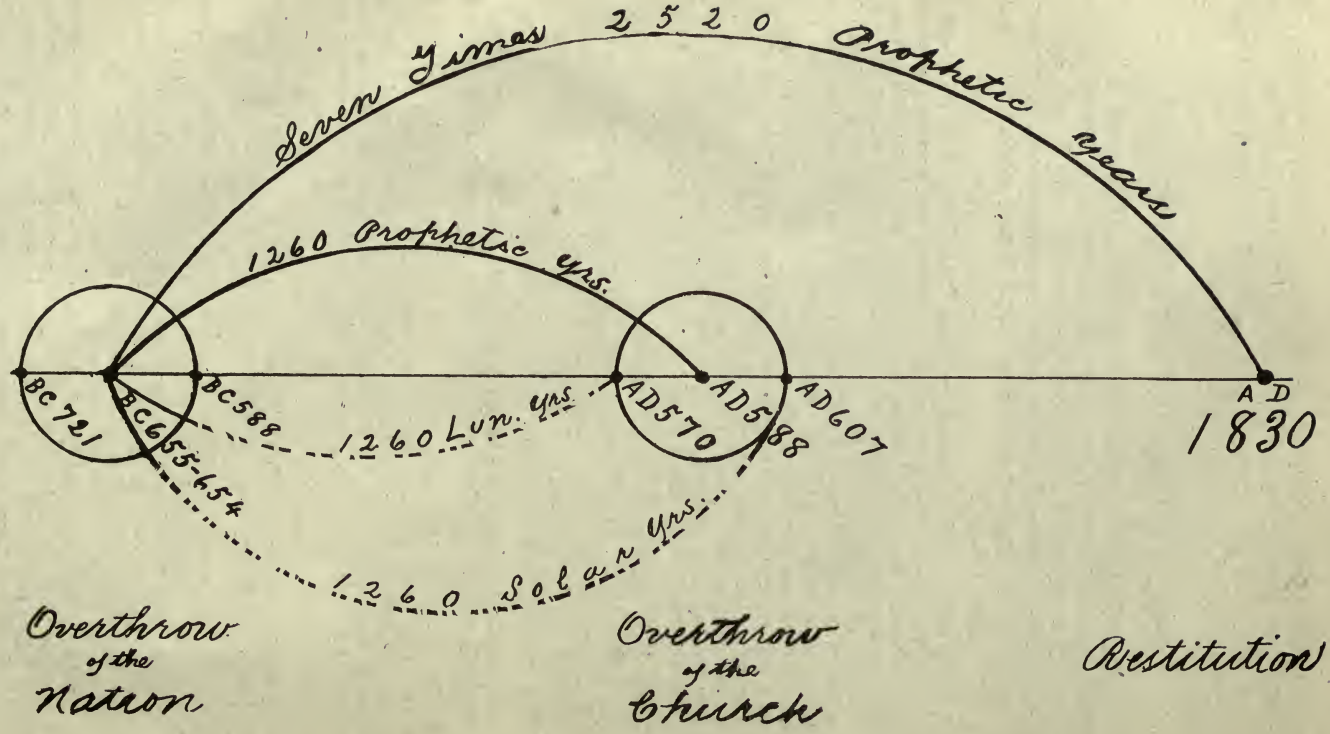
[a]"The punishment of the Jews is stated in Leviticus 26 to be for a period of seven times, i. e., 2,520 years."—Reverend A. J. Steed, M. A., The Appointed Time, p. 39.

"But Jerusalem must be trodden under foot until the seasons or times of the Gentiles shall be fulfilled. These are the seven times spoken of and so remarkably given in Leviticus; that book contains this remarkable chronological prophecy concerning the Israelites, that seven times should pass over Israel because of its apostasy and sin."—Reverend Cannon Fausett, D. D., The Appointed Time, p. 38.

"In Leviticus 26: 18, 21, 24, 28, God threatened to punish the Jews 'seven times' for their sins, by delivering them into the hands of their Gentile enemies during that period. As 'one time' is equal to 360 days, 'seven times' must equal 2,520 days, and these must have been prophetic days, 'each day for a year,' as in Ezekiel 4: 4-6, inclusive."—Judge Bronaugh, The Appointed Time, p. 35.


Seven times 2520 Prophetic years
1260 Prophetic yrs.
BC 721
BC 588
BC 655-654
1260 Lun. yrs.
AD 570
AD 588
AD 607
A D
1830
1260 Solar yrs.
Overthrow of the Nation
Overthrow of the Church
Restitution

of time which these chastisements should last. It would make, interpreted as we do the times in Daniel, a period of 2,520 years from their being carried into captivity.—Bickersteth's Guide, etc., p. 181.

Thus, the whole period of his church's trials and tribulation, and of the times of the Gentile domination, is said to be seven times, or according to prophetical calculation, seven years of years, that is 2,520 years, of which 1,260 is the one half.—Duffield's Dissertations, etc., p. 386.

In order to locate the commencement of this great period of seven times, it is well to note that its latter half or three times and a half, began its fulfillment at 570 A. D., extending unto "the time of the end"; consequently we must look for the former half in the times preceding this commencement of the latter half. It will take us back into B. C. times.

The time of commencing this period is plainly marked in the prophecy itself. It begins when Israel shall be "delivered into the hand of the enemy," their cities laid "waste," their sanctuaries brought "unto desolation" and they themselves scattered among the heathen."[b]

Events of such proportions will not be difficult to locate. They began when

Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it. . . . And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.—2 Kings 18: 9-12.

The capture of Samaria the capital of the kingdom, and the consequent carrying away of the ten tribes of Israel, occurred in B. C. 721, as is generally affirmed,[14] or 722 as stated by Brittanica.[15] At any rate 722-21 marks the commencement of Israel's overthrow.

But there was another tribe of Israel, Judah, who were not called upon to suffer at this time. A space was given for repentance, but it was of no avail, for doing wickedly "till there was no remedy," they, too, went the way of their brother tribes. They were carried into exile by Nebuchadnezzar, king of Babylon. At his orders Jerusalem was destroyed, the temple burned and the vessels thereof carried with Israel to Babylon.

But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that

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[b]"The period of a 'time' is first mentioned in Leviticus 26: 28 where we read that the Lord said that if the children of Israel would not hearken to him, 'Then will I walk contrary unto you also in fury, and I, even I, will chasten you seven times for your sins.' The meaning of which is as best translated in the French Bible, 'I will chastise you as much as seven times.' Seven times 360 are 2,520 years. The chastisement *began with the captivity.*"—The appointed Time, p. 34, J. B. Dimbleby.

[14]Ussher, Collier, Spaniem, Prideaux, Cunningham, Guinness and others.

[15] Vol. 15, Art. "Jews," eleventh edition.

stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.—2 Chronicles 36: 16-20.

This occurred B. C. 588, as is usually held,[16] or "588-587," as stated by Little's Cyclopedia of Classified Dates, and Hayden's Dictionary of Dates.

Thus were "the sanctuaries" and "the land" brought unto "desolation" and Israel "scattered among the heathen."

It was accomplished within the era extending from B. C. 722-21 to B. C. 588-87; all told an era of 135 years, and wrought by the kings of Assyria and Babylon. Well did Jeremiah say:

Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him and last this Nebuchadnezzar king of Babylon hath broken his bones. (50: 17.)

It is from this era, therefore, B. C. 722-21 to 588-87, that we must begin "a period of 2,520 years from their being carried captive into captivity"[17] since "the captivity era of Israel and Judah marks the commencement of the times of the Gentiles."[18] "From this time the independence of the people of Israel departed for thousands of years, there was no more theocracy on earth."[19]

The point of commencement in this era 722-21 to 588-87 will be, as in every other era, its controlling center, and this center is the bisecting point, B. C. 655-54. At this time Manasseh was reigning in Judah, the most impious man that ever reigned in Israel or Judah. He "bent the whole energy of his government to the restoration of idolatry and the destruction of the knowledge and worship of God . . . religion was in Judah at its lowest ebb."[20] "Religion was almost extirpated."[21] Certainly a very fitting time to commence the period of punishment for "seven times."

In "seven times," or 2,520 prophetic years, there are 2,484 solar years* and these measured from the controlling center of the era, B. C. 655-54, will reach once more unto *A. D. 1830.*

What an array of invincible evidence supporting 1830! It is the north pole of prophecy toward which the needle of the prophetic periods forever points.

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[16]Cunninghame, Spanheim, Prideaux, Marsh's Ecclesiastical History, and others.

[17]Bickersteth's Guide, etc., p. 181.

[18]Guinness, Light for the Last Days. 353.

[19]Doctor Auberlen, Prophecies of Daniel, p. 17.

[20]Marsh's Ecclesiastical History, p. 61.

[21]Spanheim's Ecclesiastical Annals, p. 150.

*"A time is 360 years and seven times 360 are 2,520; but if we reckon 360 days to a year, these seven times are only 2,484 solar years, which is 36 less than 2,520. Indeed 2,484 are seven times 360 prophetic years as we call them and constitute a period which we often find in scripture."—Historical Bible, p. 152, J. B. Dimbleby.

Whether we take our stand in the valley of A. D. 570-607, of B. C. 539-334, or of B. C. 721-588; using the telescopic lens respectively provided, that of 1,260, of 2,300, and of 2,520, the range of vision is the same, it reaches unto 1830 but no further.

The reader will also note that if we reckon a period of 3½ times or 1,260 years from the commencing point of the seven times, B. C. 655-654, it will be found to terminate just where the great apostasy of 1,260 years began. From B. C. 655-54, 1,260 prophetic years, brings us to A. D. 588, the commanding center of the era of the apostasy.

Indeed we may compute in solar and lunar years also, and it will be found that they terminate on the very boundary dates compassing the era of the apostasy. From 655-54, 1,260 years solar, falls on A. D. 607; or if reckoned in lunar years it falls upon A. D. 570.[22]

Thus the era of the apostasy, A. D. 570-607, constitutes the latter part of the period of seven times, certified to by the fact that it is just 3½ times distant from the commencement of the period of seven times.

Checked and counterchecked, these problems must be correct. The same system of reckoning is employed all the way through. The manner of solving every prophetic problem, is governed by the system solving the pattern, that of the 70 weeks. We have reckoned in prophetic years, and we have reckoned from the commanding center of eras in every case. The solution is not only in harmony with itself, but in harmony also with the unimpeachable facts of history and the sure word of prophecy.

A witness whose testimony is certified to by his fellows, and supported by circumstances unbiased and uncontrolled is beyond all suspicion. His is the testimony of truth.

It may be that some prefer to attribute all to chance, but that is the argument of the ignorant and the cynic. Unable or unwilling to appreciate the divine in history, they prefer to lay their offering at the feet of a brainless Baal whom they adulate as chance. Nonsense! There is no such thing as chance. There is a cause for everything and although we might not be able to outwardly discover the underlying supports of a great structure, they are there just the same.

The terminus of the period of seven times, will naturally be marked with a reversal of those conditions which marked its beginning. It began with a scattering, its ending will be marked by a gathering. There will be an organizing of those forces which will make for the reestablishment of Israel, as of old.

And since the primary cause of their overthrow was that of rejecting the word of God and his servants, their reestablishment can only be accomplished as they shall receive God's word and his servants. Their scattering was caused by their refusal of the truth,

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[22] 1,260 lunar years reduced to solar form are just 1,222½.

and their gathering can only be accomplished by their acceptance of the truth.

It is manifestly clear, therefore, that the terminus of the seven times, marked by the gathering of God's people, can only be accomplished upon the presentation of a dispensation of the truth at the hands of God's servants, all of which will necessitate a restoration, both of the gospel and the gospel ministry, in other words a restoration of the church of Jesus Christ, the very thing marking the terminus of the 1,260 and the 2,300 years.

That this work of gathering and restoration will be accomplished is clear from the following:

> My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. . . . For thus saith the Lord God; Behold, I, even I,will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.—Ezekiel 34: 6, 11, 12.
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> And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 11, 12.

It will be noted that this work of gathering will be associated with the setting up of an ensign or, as termed elsewhere, a standard. (Isaiah 49: 22.) This "standard" can be nothing else than the gospel of Jesus Christ, the only banner ever carried by the Christ-appointed standard bearers, and the only banner ever authorized for the rallying of the elect: "Go ye into all the world and preach the gospel to every creature." And in that great day "when God shall judge the secrets of all men by Jesus Christ according to my gospel (Romans 2: 16), it will be, in a second sense, a standard by which all will be judged.

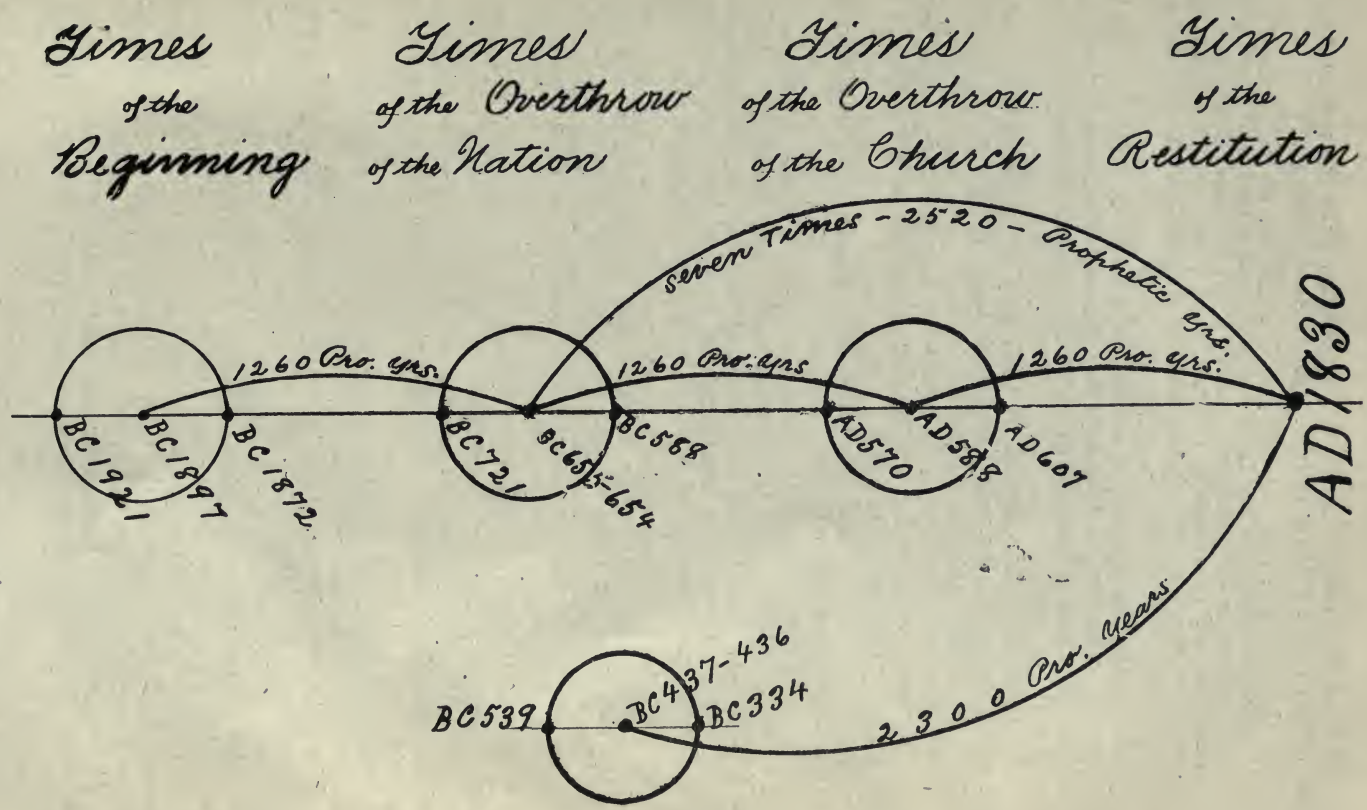
We shall look, therefore, for the unfurling of the ensign of the gospel at the close of the 2,520 years.

ERA OF THE BEGINNING OF THE HOUSE OF ISRAEL, B. C. 1921-1872

One of the most remarkable things noticeable in the study of the prophecies, is the periodicity of sacred history. Like day and night, the ebbing and flowing of the tides, or the coming and the passing of the seasons, it recurs in cycles, and 1,260 is that mighty measuring rod that reaches from era to era.

> The thing that hath been, it is that which shall be: and that which is done is that which shall be done: and there is no new thing under the sun.—Ecclesiastes 1: 9.

This periodicity is noticeable from the very beginning of the house of Israel.


Times of the Beginning
Times of the Overthrow of the Nation
Times of the Overthrow of the Church
Times of the Restitution
Seven Times - 2520 - Prophetic yrs.
1260 Pro. yrs.
1260 Pro. yrs.
1260 Pro. yrs.
BC1921
BC1897
BC1872
BC721
BC677-654
BC558
AD570
AD588
AD607
AD1830
BC539
BC437-436
BC334
2300 Pro. Years

The era of Israel's beginning commences with the call to Abraham, who, while dwelling in obscurity, was commanded:

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.—Genesis 12: 1-3.

This call to prominence was delivered in B. C. 1921. Prior to this nothing is known of this singular character who was destined to be the father and founder of the most famous nation that ever was, or will be.

The promise was renewed in 1917 and again in 1913.[23] And once again was it stated when Abraham was "ninety years old and nine," B. C. 1898. (Genesis 17: 1-8.)

The following year the long-looked-for heir arrived. Isaac was born. It was a centennial jubilee for Abraham and he "made a great feast." (Genesis 21: 5-8.)

One more incident and the era of the beginning is complete. It is a call to sacrifice his only son.

The child was bound, laid upon the altar, and was about to be slain when the angel of the Lord restrained. It was enough! Abraham's faith had been tested and found steadfast. It was sufficient to receive the far-reaching blessings, and at once there was a grand renewal and confirmation of all that had been formerly promised.

By myself have I sworn, saith the Lord; for *because* thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; *because* thou hast obeyed my voice.—Genesis 22: 16-18.

Now will the promises be fulfilled and the posterity of Abraham become a mighty nation *"because thou hast done this thing and hast not withheld thy son, thine only son."* Thus the crucial trial of Abraham's faith was absolutely essential to the fulfillment of the promises.

This was the great and last promise ever made Abraham. Indeed it was the one and only promise of his whole life.

The date of ratifying in the above circumstance was B. C. 1872.

The era of the beginning of the house of Israel is bounded, therefore, on the one side by the call of Abraham, the Lord asking him to give up his country, his kindred, and his father's house; and on the other by a more exacting call, the Lord asking him to give up his only son. That of surrendering his home was the first, and that of surrendering his son was the last. It is the period of the call and the acceptance disclosed in the opening and closing scenes.

This grand era of beginning, B. C. 1921-1872, bisected, as all other eras, is focused in the birth of Isaac, B. C. 1897. And what

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[23]Genesis 13: 14-17; 15: 5.

more prominent event could crown an era, emphasizing it as the commencing point in prophetic calculation. In the birth of Isaac we see a budding of those remarkable national blessings pronounced upon the head of Abraham. He was the commencing point. "In thy seed shall all the nations of the earth be blessed," said the Lord repeatedly to Abraham (Genesis 21: 18; 12: 3), and Isaac was the first of the chosen seed.

He was indeed a type of the church in that he was the only accepted son and was the product of special creation. And the apostle, illustrating the exalted standing of the church, refers to this gracious character: "Now, we, brethren, as Isaac was, are the children of promise. . . . So then, brethren, we are not children of the bondwoman, but of the free." (Galatians 4: 28, 31.)

It is from this year, therefore, B. C. 1897, that Marsh with some propriety affirms that "the Jewish church commences." (Ecclesiastical History, p. 446.)

We are now prepared to "measure the temple of God and the "rod" or "measuring line" noted in the Scriptures of truth, is that of the forty-two months, the 1,260 years. It is a period, not of casual consideration, but of constant and impressive importance. It is mentioned by prophets separated by centuries, and revealed in both the Old and the New Testaments. And, as if to add to its sacredness, it is referred to in seven distinct places, and symbolized by the persecuted personal ministry of our Lord, which lasted some three and a half years—twelve hundred and sixty days. Occupying, therefore, such an important and prominent place it may properly be considered the measuring rod of the dispensations.

Applying now this prophetic rod to the commanding center of the era of Israel's beginning, B. C. 1897, it will be found that the distance to the era of Israel's overthrow is exactly 1,260 prophetic years. From the commanding center of the era of Israel's overthrow, B. C. 655-54, until the era of the church's overthrow is just 1,260 prophetic years; and from the commanding center of the era of the church's overthrow, A. D. 588, until 1830 is, as we have already learned, 1,260 prophetic years.

Thus, from the very commencement of the house of Israel the periodicity of the great events affecting their welfare, is singularly shown, transpiring as they do every 1,260 years.

The first era commencing at B. C. 1921, registers the beginning of the house of Israel. The second era commencing at B. C. 721 registers the overthrow and scattering of the house of Israel. The third era, commencing at A. D. 570, registers the overthrow and scattering of the church. And the fourth era, beginning at A. D. 1830, registers what it only can register, a restoration of the church, and through it, ultimately, the whole house of Israel. It is the "time of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.) There was nothing else for it to register, seeing that the previous eras had entirely obliterated the fortunes of Israel, both national and spiritual. Israel once a prince among the nations, powerful

and invincible; and the church, once the mightiest spiritual force in all the world, were rendered homeless and helpless, scattered to the four corners of the earth, or else driven into the wilderness of apostasy. But as truly as Jehovah ever spoke "the gifts and callings of God are without repentance," and in the due time of Israel's God, he will arise in the majesty of his irresistible strength, to accomplish his purposes and promises, for "I am the Lord, I change not." He has decreed the restoration of his church. He has determined the reestablishment of Israel, and who can stay his hand?

The pendulum of the world's timepiece, having reached the extreme limits of its destructive force, in the overthrow of the Christian church in 570, will swing the other way, and in the due time of the Lord, will toll the termination of that apostasy, in the restoration of the church, and every swing of that pendulum means 1,260 years.

THE KINGDOM OF HEAVEN RESTORED

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This *is* the dream; and we will tell the interpretation thereof before the king.

Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

One more trip over the stepping-stones of history and we are brought to the setting up of the kingdom of God.

In the prophecy before us we have largely a recital of those events, covered so frequently in former visions. It is the prophetic story of Babylon, Media-Persia, Greece, Rome, and the ten kingdoms.

The big thing in the vision before us is the setting up of the kingdom of God. All along we have been considering the destruction of that kingdom as wrought by apostate hands in other days. But the kingdom herein mentioned is indestructible. It will "stand forever." It is the setting up of God's government in the latter days, and that government is his church. It has already been shown that the terms "kingdom of God" and "church" are synonymous, both signifying a place of safety—indeed the only place of safety, for "the Lord added to the church daily such as should be saved."

But when shall this kingdom be set up? True it will "be in the latter days" (verse 28), but at what particular time of those days? To inform us, the Lord will lead us over the pathway of the past and therein we must wend our way until we come to the crossroad of those political conditions mapped out in the vision, and lo! the full form of the kingdom of God will come to view.

First: "Thou art this head of gold." This was addressed to Nebuchadnezzar, the representative of the kingdom of Babylon.

"And after thee shall arise another kingdom." As all may know, the kingdom that succeeded Babylon was Media-Persia. Of this there can be no questioning. It arose upon the overthrow of Babylon by Cyrus, B. C. 539.

"And another third kingdom of brass which shall bear rule over all the earth." Media-Persia was followed by the Greco-Macedonian kingdom, which indeed did bear rule over all the earth. It

came into prominence upon the defeat of the Medo-Persians, 334 B. C.

"And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things." The kingdom that succeeded Greece in the exercise of world rule was Rome, who did not hesitate to employ the harshest means to subdue all unto herself.

But Rome, like her predecessors shall be broken, "the kingdom shall be divided," and the very number of its divisions are illustrated in the vision. There are two "legs of iron," signifying eastern and western Rome, and 10 "toes," the 10 kingdoms into which Rome was subdivided. This latter division was accomplished A. D. 570.

Now comes the kingdom of God. Its place is at the feet and toes of the image. It does not precede the formation of the 10 toe kingdoms, if so it would have been mentioned prior to them. The vision is chronological in its construction and interpretation.

At some time therefore, after the formation of the 10 toe kingdoms in 570, the kingdom of God will make its appearance. But at what time thereafter? Is not the vision more explicit than this? The time of setting up all the other kingdoms noted in the vision was definite and fixed. No one experienced any difficulty in discerning the time of their commencement. And shall it be said that God took more pains to inform us of the time of the setting up of worldly kingdoms, than he has that of his own kingdom? The policy all along has been to definitely indicate the time of the setting up of the various world kingdoms, and that policy will not fail when it comes to pointing out the time for the setting up of the kingdom of God.

The time of its setting up is clearly stated in the following:

"And in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom."

Some tell us that this was fulfilled in the days of our Savior, when he brought forth his church and kingdom. True, he set up his kingdom then, but the trouble was, that kingdom did not remain. It was captured by an apostate power. "From the days of John the Baptist the kingdom of heaven suffereth violence and *the violent take it by force.* Not so with the kingdom mentioned in the vision. "It shall stand forever." Instead of being captured by some violent power, it will "break in pieces and consume" all opposition. Moreover, if it was set up in the days of our Savior, at the time the Roman kingdom was universal, it could not have smitten the image on the feet, for at that time they were not formed. There were then no 10 toe kingdoms, not for hundreds of years thereafter.

It will be understood that at the time of our Savior, Rome bore rule over all the earth. There was then no Babylon, no Media-Persia, no Greece and no 10 kingdoms. The kingdom typified by the legs of iron alone was in existence. How then, could the expression: "In the days of these kings shall the God of heaven set up a kingdom" be made to apply to those times. Impossible! unless

the expression, "these kings" be twisted out of place and forced to signify the line of Roman kings.

Such an interpretation will not do; "These kings," has a larger application than confining itself to any fractional portion of the image. It applies to all the kingdoms portrayed in the image, Rome included, and not to any particular piece of it.

Some take the position that "these kings" refer to the 10 toe kingdoms, and them only. To this we would say we can only be governed in our interpretation by what the word says: "And in the *days of these kings* shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all *these kingdoms* and it shall stand forever." It is manifestly clear that whoever *"these kingdoms"* represent they are the same as those represented by *"these kings."* Now it is here stated that *"these* kings" or "kingdoms" shall be broken in pieces, and the next verse tells us explicitly just what kingdoms are to thus suffer. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

It is only necessary for us now, to learn what kingdoms were illustrated by the iron, the brass, the clay, the silver, and the gold, and we shall know who it is that is represented by the term "these kingdoms." The prophet has already informed us. They are the successive world powers of history beginning with Babylon who was the head of gold. Consequently "these kings" can only refer to all the kingdoms set forth in the vision, the Babylonian, the Persian, the Greecian, the Roman, and the 10 kingdoms.

But immediately a question arises, How will it be possible to set up the kingdom of God in the days of all these kingdoms if some of them have passed away prior to the time set for the establishing of God's kingdom? Impossible, surely; unless God shall revive them, and what he hath decreed who can prevent? "Well," says the objector, "were they not destroyed at the time their successors in office assumed control?" Yes; partially so, but not entirely. Three elements enter into the composition of any kingdom. First, geographical territory. Second, the population. And third, the government. The first two are the most important. Now in the overthrow of Babylon by Media-Persia there was a destruction of the government only, the population and the territory being spared. And in the overthrow of Media-Persia by Greece, there was, as in the previous case, a destruction of the government only, the population and the territory being spared. The same with the overthrow of Greece, its government only was destroyed, the population and the territory being spared. Again, in the subdivision of the Roman empire, the government was destroyed but the population and the territory remained. Consequently throughout the several destructions wrought upon the successive world powers by each other, there

was only a destruction of the existing government; and so long as the two primary elements—territory and population—remain, it will always be possible to recreate the third element, that of a government, and thus revive the kingdom.

The kingdom of Judah was destroyed, probably more so, than any other kingdom, in that not only was its government overthrown but its population was removed out of the country. They were separated from their Canaan land, exiled into Babylon. But in due time under the providence of God they were permitted to return and a new Jewish government was set up, and the nation revived. Although they were again destroyed as a nation in the days of Roman power, and scattered into all countries, the promise is, that the kingdom of Israel will again prevail.

And it appears that this is what will be done in the case of the kingdoms represented by the image. For the vision tells us that in the setting up of the kingdom of God, it will in due time, proceed to destroy the several kingdoms represented by the image.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.—Daniel 2: 34, 35.

How would it be possible for the little stone kingdom, which is the kingdom of God, to do this work of destruction, unless the kingdoms illustrated by the image are in a state of existence?

Some tell us that this destruction has already been attended to, each kingdom being destroyed by its successor as fast as they came upon the stage of action. But that will not do, for it is the little stone kingdom that is to do the smiting; and what is more, it will do it at one and the same time: "broken to pieces together." Furthermore, as pointed out, the destruction wrought by the several kingdoms against each other, was only partial. They destroyed but one elementary principle, that of government, whereas the destruction wrought by the little stone will be absolute and entire. The image kingdoms will become "like the chaff of the summer threshing floor, and the wind carried them away that no place was found for them." The elements of population and territory will experience a change as well as the government.

The vision therefore while having for its background the historic past presents to us an historic future. It points to that time when all of the kingdoms represented by the image shall occupy each in an independent form the platform of existence together.

If it was intended that the vision should confine itself exclusively to the past, to the successive arisings of the kingdoms symbolized by the several parts of the image, then would those parts have been presented in successive scenes, in their chronological order. First, there would appear the head of gold; second, the arms and breast; third, the belly and thighs; fourth, the legs of iron; and lastly, the 10 toes. That is how it was done in other visions of

Daniel when the remote past *only* was under consideration. See the vision of the seventh chapter. First there was the lion Babylon; next arose the bear, Media-Persia; then comes the leopard, Grecia; after which the great beast and terrible, Rome. But the vision before us is otherwise. It is exhibited in one scene. The whole image with all its constituent parts is presented at one and the same time.

The image is presented as *standing* before the prophet. It could not stand until it was born, and it could not be born until the 10 toe kingdoms had fully formed. At some time, therefore, after the subdivision of Rome into ten kingdoms we must look for the image and the later setting up of the kingdom of God. Of necessity there must be a revival of those kingdoms pointed out in the vision. They must and will emerge from their temporary political obscurity. This is what is meant wherein it says: "They had their dominion taken away; yet their lives were prolonged for a season and time." (7: 12.)[24]

Until then, the image cannot be. How could it exist if deprived of any of its parts? The Persian arms and breast are just as essential as the Grecian belly and thighs, and the Roman legs as essential as the European toes. Each and every part, each and every kingdom is essential to the visible existence of the whole.

This political contemporary condition, of necessity, will bring us to the latter days, the very time declared by Daniel: "There is a God in heaven that revealeth secrets and maketh known to the king what shall be in the latter days." (Verse 28.)

This was said at the very commencement of the vision and had as much reference to the latter day condition of all kingdoms represented by the image as it did to any one part of it. The Reverend J. W. Brooks has aptly observed:

> The stone smites the image on the feet, the toes of which signify the ten kingdoms into which Rome was divided. These must therefore be in existence at the period of attack: whereas they existed not until after the days of Constantine. The whole four monarchies symbolized by the gold, silver, brass, iron, etc., *must in some way or other be upon the stage together each in an independent form,* both when the smiting takes place and when the God of heaven sets up his kingdom.[25]

The time when the several kingdoms symbolized by the image reached an independent and contemporary existence was A. D. 1829-30, as the following will show.

> In the first place if we look to the thirty-fifth and the forty-fifth verses of that chapter, we shall find that when the stone, cut out without hands, strikes upon the feet of the image, it is not said that the feet only are destroyed, but that the whole image from head to foot is broken to pieces, "then were the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and the wind carried them away that no place was found for them."

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[24]Sir Isaac Newton rightly says: "All the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea, and Assyria are still the first beast. Those of Media and Persia are still the second beast." etc.—Observations on the Prophecies, p. 31.

[25]Advent and Kingdom of Christ, p. 32; Literalist, vol. 2.

These words prove to us that when the kingdom of Christ shall first be established upon earth, there shall be found a representative of each of the four empires existing, each in its proper place. . . . And it is remarkable that we are now, at this moment, getting into the very position which the prophecy demands before it can be fulfilled. We have had for many ages three of these four empires represented upon earth,—Persia representing the second: Turkey (as the possessor of Chaldea) representing the first; and Rome, under the sovereignty of the pope, representing the fourth. But there was not, for many ages, a representative of the third, or Grecian empire. But the nature of the prophecy requires four empires, and not three, before the time of the end; and so it has actually occurred, for about the year 1830, the Greek empire reappeared again upon the scene, and was established by the great powers of Europe, as a separate and distinct government under Otho, of Bavaria . . . so that nothing now remains but the establishment of the fifth empire—the eternal kingdom of God, not in heaven, but upon the earth.—The Last Vials, pp. 5, 6, May, 1847.

In the raising up of Greece to a distinct kingdom in our day, we may now see in Turkey, Persia, Greece, and the European kingdoms, all these empires in existence.—Practical Guide to Prophecies, ninth edition, p. 184, Rev erend Edward Bickersteth, 1852.

The events which have flowed from this source, (the Greek insurrection) are the dismemberment of the Ottoman Empire, or a new and marked progress of the drying up of the mystic Euphrates under the sixth vial; and also the appearance upon the prophetic theater, at one and the same moment of time, of the whole four empires of Daniel, or the complete image of Nebuchadnezzar's dream, viz, Babylon, now identified with Turkey, Persia, Greece, and Rome.—The Apocalypse, p. 358, William Cunningham, 1832.

But in consequence of Roman power being now limited to its own original territory, and other powers having sprung up within the territories of Babylon, of Persia and of Greece, the image stands complete in its gold, its silver, its brass, its iron and clay . . . So that we can say within these three months, 1829, *what never could have been said before*, that the whole image in its fourfold state *is at this time in distinct existence*. These observations are important.—An Apology, etc., p. 26, Reverend W. W. Anderson, Literalist, vol. 1.

As will be noted one writer has it 1829, and the other 1830. This but emphasizes the independent view each writer took of the same event: the one dating from the time that "Turkey acknowledges the independence of Greece, 1829";[26] and the other from "the official recognition of the London Protocol of Great Powers, February, 1830."[27] But it is immaterial which year, as both loomed large in the work of effecting the restoration of the kingdom of God.

At this time, the 10 toes of the image were also in distinct existence, no more and no less. The following list is submitted by Cunninghame and Elliott: Austria, Bavaria, England, France, Naples, Netherlands, Portugal, Sardinia, Spain, Wirtemberg.[28]

Eighteen hundred and thirty, then, is the date marking the completion of the image, the first time in the history of the world when all of the kingdoms symbolized by the head, the arms and the breast, the belly and thighs, the legs, and the 10 toes, occupied the platform of independent contemporary existence. But 1830 marks more than this. It marks the time of the setting up of the kingdom of God, for "in the days of these kings shall the God of heaven set

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[26]Cyclopedia of Classified Dates, p. 1036.

[27]Heilprin's Historical Reference Book, p. 138.

[28]Dissertation on the Seals and Trumpets, p. 202. Horæ Apocalyptacæ, vol. 3, p. 142.

up a kingdom which shall never be destroyed." Verily "the time is fulfilled, the kingdom of heaven is at hand."

On the sixth day of April, 1830, the Church of Jesus Christ of Latter Day Saints was set up.

THE REFORMATION

1. DID IT EFFECT THE RESTORATION?

It is needless to ask whether Rome established the restoration. She repudiates the apostasy. She claims a regular, unbroken succession. To her the glories of a restoration are raptureless. She does not admit of anything being lost. We pass her by. The Scriptures say nothing about a succession. They speak of an apostasy and restoration only.

But what of the Reformation? It is indeed what it claims to be—a reformation. Chambers defines reformation as "the act of reforming: amendment: improvement: the great religious change of the sixteenth century when the Protestants separated from the Roman Catholic Church." (Etymological Dictionary 1882.)

The Reformation, therefore, is doubtless all that it claims to be, viz, an "amendment," an "improvement" of—of what? Of what *was already in existence, the papacy.* Thus upon the strength of its own admission, the Reformation is nothing more nor less than an amended papacy, or, at best, an improved papacy.

Not so with the restoration. An entirely different thing! Chambers says it is a "replacement," a "recovery." It is the bringing back of what was taken away; the same original, identical article.

Three claims are before us, the succession, the Reformation, and the restoration. We have rejected the succession for one reason —it is unscriptural. And since the Bible supports only the "replacement," the restoration of the gospel, we are obliged for the selfsame reason, to reject the Reformation also.

The following fatal admission from Alexander Campbell, himself a leading Presbyterian, later the founder of what is commonly called "Discipleism," is quite correct in its conclusions:

> A reformation of popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism, that into Congregationalism, and that into Baptistism, etc., etc. Methodism has attempted to reform all but has reformed itself into many forms of Wesleyanism. . . . They are at best a reformation of popery, and only reformation in part.—On Baptism, p. 15.

If in any sense the Reformation should claim to be the embodiment of the original church, it must be prepared to prove it in all points of identification. John Alexander Dowie set up an assumption that he was the genuine, original Elijah. Upon examination, however, he was found to lack very many of the finer qualities of that ancient seer.

Is the Reformation, therefore, ready to submit evidence of such originality? If so, we shall look for a church possessing the pillars

of twelve apostles. We shall expect to find among them prophets. We shall look for a ministry, called of God by the voice of revelation, and clothed with priesthood authority. Have they a foundation composed of the six cardinal principles of the gospel? (Hebrews 6: 1-3.) Is there among them an ordinance of entrance, baptism by immersion for the remission of sins? Do they practice the laying on of hands for the gift of the Holy Ghost, for the healing of the sick and for the blessing of little children? Can they present an institution lightened by the nine spiritual gifts, and point to us the signs following the believer? They must place before us a comely church, enshrouded with the robes of revelation and in constant communion with her God. In a word, we shall look for nothing less than a marvelous work and a wonder, identical in all things with the church of the New Testament.

Do we ask too much? Which one of these distinguished, God-appointed characteristics would we eliminate? The pillars? The lights? The door? Or the covering? Or would we away with all?

No! Nothing else will do us, than the old Jerusalem gospel back again. We want it, fully rigged and completely manned. We want the original body of Christ with all its marks of identification. Our Savior experienced some difficulty in convincing his disciples that he was indeed their risen Lord. But once he showed the wound prints upon his hands and upon his side, they were ready to exclaim, "My Lord and my God!"

Except, therefore, we see in the Reformation the imprints of originality and apostolicity, *we will not believe.*

2. THE REFORMATION COULD NOT HAVE EFFECTED THE RESTORATION

The times of the Reformation were utterly unripe for a restoration. It was an age of universal struggle, intermingled with the decrees of murder and assassination. Burning and branding was the religion of the masses. Everybody had religion! aye, oozing out at every pore! What would they not do for "our church"!

The sword and the saber were the foremost evangelists; and the minister, to be qualified, must needs make a study of the arts of execution and explosion. They preached the blood of Jesus, and they shed the blood of man. They proclaimed a hell hereafter, and kindled its fires here.

With fagot and fork, thumbscrew and rack, altars were erected and painted with the blood of their victims.

Darkened by dismal doctrines, they illuminated their intelligence with the fires of human sacrifice. It was war to the knife, and knife to the hilt.

When weary of slaughtering each other they turned and fought among themselves. The Lutherans persecuted the Zwinglians, and the Church of England raged against the Nonconformists. The Covenanters of Scotland were hunted to death by their southern neighbors, and Calvin cremated Servetus. Of the treatment accorded the Baptists, the Puritans, the Methodists and the Quakers

at the hands of their Protestant brethren, the pen is powerless to picture; and the Jews suffered of them all.

Who, then, would presume that out of the impoverished soil of this barren, rockbound, volcanic Christianity, the seed of the restoration would grow? Impossible! It could not germinate in such an uncongenial climate.

Rome and the Reformation were too aged in the vices of blood-curdling exploits to give birth to a kingdom of peace.

It was an age of spiritual stupor long foreshadowed by Isaiah:

> Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep.—Isaiah 29: 9, 10.

And the people just awakening from the opiate of Romanism were, as yet, too unbecalmed to accomplish any great spiritual task.

As a matter of fact, the Reformation was a little too previous to confuse it with the restoration. It commenced, says Spanheim, by Zwingli in Switzerland A. D. 1516; by Luther in Germany in 1517; by Calvin in France in 1529; by Petri in Sweden 1530; in England 1534; by Bergenharius in Denmark 1537; by Knox in Scotland 1560; by Brown in Ireland 1560 (Ecclesiastical Annals, p. 72).

It began approximately three hundred years before the due time of the Lord set for the bringing forth of his church.

Had an impostor appeared three hundred years before the time of our Lord's first appearing, announcing himself the Christ, he would have been justly turned down, from the fact that the time set for our Savior's coming was not fulfilled. Four hundred and ninety years had to pass by from the going forth of the commandment to restore and build Jerusalem until our Lord would be offered. And had he been crucified a year before he was he would not have fulfilled the prophecy, for "the scripture cannot be broken," hence the Christ was crucified not a day sooner or later than the scriptural schedule called for.

Even thus must we regard the Reformation, or any other movement assuming to be the church of Christ, arising before the determined time.

3. THE REFORMATION DID NOT EFFECT THE RESTORATION

As a matter of fact the Reformation did not effect the restoration. While many of its followers make such a claim for it, we do not know that the reformers themselves ever urged such an assumption. True, they started a great many churches, but such were suggestively and appropriately named when designated with such titles as Lutheran Church, Wesleyan Church, Church of England, Nonconformist Church, Baptist Church, Methodist Church, Knox Church, etc., etc.; but where among them all was the church of Jesus Christ?

It may be interesting to learn just what the reformers did claim:

> Martin Luther: "I cannot tell what to say of myself, perhaps I am Philip

Melancthon's forerunner. I am preparing the way for him like Elias in spirit and power."[29]

"Luther perceived that the ancient and primitive church must, on the one hand, be restored in opposition to the papacy by which it had been so long oppressed."[30]

John Wesley: "The times which we have reason to believe are at hand, (if they are not already begun,) are what many pious men have termed, 'the latter day glory'; . . . And yet the wise men of the world, the men of eminence, the men of learning and renown, "cannot imagine what we mean by talking of any extraordinary work of God!" They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain his own cause, and set up his kingdom over the earth!"[31]

Charley Wesley:

"Almighty God of love
Set up the attractive *sign*,
And summon whom thou dost approve
For messengers divine.

"From favored Abraham's seed
The new apostles chose,
In isles and continents to spread
The dead-reviving news.

. . . . . .

"Previous to that dreadful day
Which shall thy foes consume,
Jesus to prepare thy way,
Let the last prophet come."[32]

Roger Williams, founder of the first Baptist church in America: "In the poor, small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches, in Old and New England, and yet cannot, in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles or messengers to the nations, or the feeding or nourishing ministry of pastors and teachers, according to the first institution of the Lord Jesus, is yet restored and extant . . . the apostasy of Antichrist hath so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."[33]

Waldensians, Wyckliffites, and Hussites: "Some of this class of people, perceiving that such a church as they had formed an idea of, would never be established by human means, indulged the hope that God himself would in his own time erect for himself a new church, free from every blemish and impurity; and that he would raise up certain persons and fill them with heavenly light for the accomplishment of this great object."[34]

Alexander Campbell, founder of the Disciples: "By the reformation of the seventeenth century that dark cloud was broken in fragments and though the heavens of gospel light are still obscured by many clouds—the sects of various names—the promise is that at evening time it shall be light. *The primitive gospel in its effulgence and power is yet to shine* out in its original splendor to regenerate the world."[35]

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[29]D'Aubigne's History of the Reformation, vol. 2, p. 111
[30]Ibid., vol. 3, p. 80.
[31]Sermon 71.
[32]Prophetic Times, vol. 2, p. 144.
[33]Kelley's Presidency and Priesthood, pp. 109, 110.
[34]Mosheim's Church History, book 4, pp. 200, 201.
[35]Hayden's History of the Disciples, p. 36, quoted in Kelley's Presidency and Priesthood, p. 95.

John Bunyan: "It hath been the way of God, even when he doth execute the severest judgments, to tell it in the ears of some of his saints, some time before he doth execute the same; yea, it seems to me that it will be so in the great day of God Almighty, for I read, that before the Bridegroom came there was a cry made, 'Behold the Bridegroom cometh,' which cry doth not seem to me to be the ordinary cry of the ministers of the gospel, but a cry that was effected by *some sudden and marvelous awakening*, the product of *some new and extraordinary revelation.*"[36]

John Robinson: "He charged us before God and his blessed angels, to follow him no further than he followed Christ; and if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy word. He took occasion also miserably to bewail the state and condition of the reformed churches, who were come to a period in religion, and would go no further than the instruments of their reformation. . . . For, saith he, it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."[37]

Sir Isaac Newton: "Newton came to the conclusion, however, that the time had not then arrived for the full light to shine, but looked for clearer light to shine in future days, saying: "About the time of the end, in all probability, a body of men will rise up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition."[38]

There must be a stone cut out of a mountain without hands before it can fall upon the toes of the image and become a great mountain and fill the earth. An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations before Babylon falls and the Son of Man reaps his harvest. . . . But if the last age, the age of opening these things be now approaching, as by the great success of late interpreters it seems to be, we have more encouragement than ever to look into these things.—Sir Isaac Newton, Observations on the Prophecies, p. 250, 251.

The following is the gist of what the men of the reformation really claimed and foresaw:

1. That Luther did not really know what his mission was.
2. That whatever his calling, it consisted solely of a "perhaps." Vague! Indefinite!
3. That apostles and teachers were not "restored and extant" in William's day, 1639.
4. That God had not "set up his kingdom" in Wesley's day, 1739.
5. That "the primitive gospel in its original splendor" was not shining in Campbell's day, "is yet to shine out." He commenced his work about 1810.
6. That the "ancient and primitive church must be restored."
7. That God "will arise and set up his kingdom."
8. That "the Lord has yet more truth to break forth."
9. That "God himself would in his own time erect for himself a new church."
10. That "such a church would never be established by human means."

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[36]Tomlin's Interpretation, etc., p. 516.
[37]Robinson's Works, vol. 1, pp. 44, 45.
[38]Totten's Our Race News Leaflet, No. 90, June 1898, pp. 325, 326.

11. That to erect this "new church" God "would raise up certain persons and fill them with heavenly light."

12. That "about the time of the end a body of men will be raised up," turning their attention to the prophecies.

13. That there "can be no recovery out of the apostasy till Christ shall send forth new apostles to plant churches anew."

14. That God will "the new apostles choose."

15. That the "last prophet" had to come.

16. That there will be "a sudden and marvelous awakening," "a new and extraordinary revelation."

17. That "an angel must come with the everlasting gospel."

18. That the body of men to be raised up will meet with "much clamor and opposition."

In view of these startling admissions and prophetic forecasts, who will assume to credit the reformers with a task they never attempted, that of restoring the church. And right here is where the churches have been building on sand. Congregating in great bodies they have never investigated the foundation on which they are building. To them it is sufficient that their forefathers were adjusted to a certain faith and of course that is good enough for them. Strange, however, that this parrot philosophy works only along lines of theology. They never think of returning to the domestic and manufacturing inconveniences of even twenty years ago. The spinning jenny, the reaping hook, and the flail they have discarded; the tallow dip and the candle they have abolished, and only the best and brightest can command the market.

No marvel then that men are arising, loudly lamenting the inefficiency of their churchly institutions. "Now when we look for the 'woman,' the true church, under the outward form of even the Protestant churches, she is not there."[40] "The Reformation did not go far enough, it did not purge out all the old leaven, it retained some principles of corruption."[41]

As the offspring of Rome the Reformation is beginning to acknowledge its place in prophecy: "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."—Revelation 17: 5.*

The Tennessee Baptist says: "This woman [popery] is called the mother of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the [Roman] Catholic. Are not these denominated harlots and abominations in the above passage? I so decide. I could not, with the stake before me, decide otherwise." Alexander Campbell says: "The worshiping establishments now in operation

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[40]Reverend Ira Case, Light from Prophecy, p. 102.

[41]Reverend Guinness, End of the Age, p. 337.

*Canon 3, Council of Trent: "Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman Church which is the mother and mistress of all churches; let him be accursed." Roman Catholocism, vol. 1, p. 202, Reverend Charles Elliott D. D.

Reverend Joseph C. Ayr, Ph. D. "The Roman Church is not merely the mistress, she is the mother of all churches."—Development of the Appellate Jurisdiction of the Roman See, p. 199, vol. 8.

throughout Christendom, cased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome."—Thoughts on Daniel and the Revelation, by Uriah Smith, p. 796.

And these writers might have included their own respective churches, the Baptist being as near a relative as any; while Discipleism, although not a daughter, yet being an offshoot of the Presbyterian and Baptist churches, may claim relationship as granddaughter.

The work of the Reformation, however, was necessary in its time and place. It tended to break the fetters of priestly domination, ushering in an era of investigation. "The efforts of the reformers were an important preparation, in the providence of God, for the scenes which are soon to be realized in the Christian world. It was like the dawning of the morning, in which the verge of the horizon is tinged with light; but afterwards all becomes obscure, by the collecting and thickening clouds, which are too gross and dense to be dispelled in a moment. Thus the darkness becomes greater than before, until at length the sun rises, and all obscurity is driven away. In this view the Reformation may be considered as a preparative to the accomplishment of this prophecy. . . . It was the dawning of the great work, which shall appear, and spread rapidly over the world, in the latter days. The accomplishment of this prophecy is yet future, but it is fast hastening on."—Reverend Robert Reid, in Seven Last Plagues, p. 202, published 1828.

The prophecy alluded to by Mr. Reid is Revelation 14: 6, wherein God has promised a restoration of the everlasting gospel by the hand of an angel. Little did he think that its fulfillment was even at the door while he wrote.

4. ROME AND THE REFORMATION WITHOUT AUTHORITY

In addition to all these disqualifying conditions, Rome and the Reformation lacked the very essential credentials of authority. Authority? Yes, authority! For no man has the right to usurp any office without first being appointed thereto. This principle is recognized in all the marts of life, whether the judicial, the military, the mercantile, or the labor. Even the very ordinary calling of a town constable cannot be assumed at the pleasure of presumption.

It is by authority that kings rule, generals command, parliamentarians make laws and magistrates enforce them; and the humblest of our public school instructors are restrained from teaching until authorized by the appointing power.

And this question surely concerns the kingdom of God, for do we not read, "How shall they preach except they be sent?"—Romans 10: 14, 15.

Moses did not dare to enter upon the exalted functions of his office until appointed thereto by an angel; neither did Aaron occupy as a spokesman until authorized by revelation.

It was the same in New Testament times. While here, our

Lord appointed a ministry in person, and after his ascension made selection by the Holy Spirit in audible revelation:

> Now there were in the church that was at Antioch, certain prophets and teachers; . . . as they ministered to the Lord, and fasted, the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed.—Acts 13: 1-4.

All were not permitted to occupy who wanted to. Self-assumers and usurpers were frequently punished. It was dangerous to impersonate the Lord's appointed. Saul tried it and lost his kingdom; Uzziah for the same sin was smitten with leprosy; and the seven sons of Sceva were set on by devils. (1 Samuel 13; 2 Chronicles 26; Acts 19: 13, 16.)

The unchangeable law governing in this matter is as impartial as it is clear, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5: 4. High or low, rich or poor, none were privileged. A divine call was exacted.

How unlike our modern methods of conferring a "call." Aaron was not ordained because of some feeling in the heart; a theological seminary did not do it; nor yet was he voted one by the voice of a congregation. The fact is, that God spoke. He ordered Aaron's appointment, and the people, knowing that a revelation from the Eternal had been received, were satisfied to accept. (Exodus 4: 10-16, 30, 31.)

Nor was Aaron suffered to enter the priest's office simply upon his personal say-so. That would never do. There are too many getting "calls" from that quarter nowadays, particularly when there is a fat salary in sight.

The record reads that God revealed himself through another, Moses; one already occupying the position of authority. Upon the strength of this revelation and no other, Aaron was ordained. This, then, is the pattern "call" and no man should assume ministerial office save he is "called of God, as was Aaron."

Apply this test to Rome and the Reformation, and what a contrast! Where among them is there a mouthpiece of the Almighty through whom he may communicate his will? They tell us that the last revelation given to man, was that to John upon the Isle of Patmos, over eighteen hundred years ago. How then are their ministers called? Manifestly not as was Aaron, by the voice of revelation. The facts are that if the attractions of society and salary were removed there would be fewer "calls" evolved. Place the ministers on a Bible basis of going without "purse or scrip," and they will soon cease making merchandise out of the word of God.

Here we are then, in a sorrowful situation, in a land full of churches and yet none of them receiving revelations from the Lord. Verily it hath happened even as the prophet foretold:

> For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears.—Matthew 13: 15.

Well might Isaiah hoplessly ask, "Whom shall he teach knowledge, and whom shall he make to understand doctrine?"—Isaiah 28: 9.

"Hold," says the Reformation, "our ministers are ordained."

What! ordain men who have not been previously called! What kind of work is this? Camparable only to the conduct of Micah, the idolater who, having a house of gods, consecrated his own priests. Well did Paul predict:

> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. (Judges 17: 10; 2 Timothy 4: 3.)

Not only must the "call" be legitimate but the ordination also. Everyone cannot ordain. An ordination to be valid must come from some one already vested with authority; otherwise it is a pitcher without water. A son cannot inherit the fortune of his father save the father possesses one.

Let us trace, then, back to its source this reformation river of ordination. Confessedly we find a good many streams, but it makes little difference which one we take, as all lead to the same source. The Lutheran may follow his as far back as Luther; the Calvinist to Calvin; the Presbyterian to John Knox; the Episcopalian to Henry VIII; and the Baptist to Menno Simon, etc., etc.

And whence received these men their ordination? Or did they begin their work without one? If so, what an unenviable position, for unordained spells unauthorized! And in what an equally unenviable position it places the churches which have grown out of them! An organization cannot possess more authority than its organizer; a stream cannot rise higher than its source.

But if a church can commence its existence without any ordination, why should the ordination service ever develop within that church? Surely that which can originate without ordination can be perpetuated without ordination. Indeed we may ask what could an ordination from unordained ministers confer? Empty of ordination virtue, how could such an one confer upon another that which he himself did not possess?

Driven to the wall and realizing the hoplessness of the situation, the Reformation is finally forced to follow their meandering streams a little further. Tracing, therefore, this river of authority a turn beyond the reformers, we are brought to its source. There it is, spread out amid the marshes of Rome. Not a reformer but who either directly or indirectly quenched his authoritative thirst out of the stagnant pool of the papacy. Luther, Melancthon, Zwingli, Calvin, Knox, Henry VIII, Cranmer, and Menno Simon were all ordained directly under the hands of the mother church. It is a matter of record and undisputed.

An amazing spectacle this! For centuries the Reformation has been raking Rome from stem to stern, proclaiming her everything that is vile, denouncing her as the Devil himself; and now forced to cringingly confess that whatever of ordination authority they hold, it comes from the object of their wrath. A wonder the

child ever left the parent! No marvel that so many of the Protestant ministry have been returning to Rome in recent years.

What about legality of this authority? Does the title emanate from the crown? Never! "The Roman hierarchy, then, is not a true church. It is not merely a corrupt, but a false church. *No spiritual gifts or virtue can descend from it.*—Reverend John Rogers' Lectures, vol. 3, p. 169.

In view of the awful apostasy the true title of authority became lost, Rome's claim for a succession to the contrary notwithstanding.

Thus upon search, the gilded indentures and deeds held by the Reformation are found to be cloudy and unreliable. Traced to Rome, they go to the pope, thence back step by step through a long channel of unprincipled pontiffs until they reach the fatal "570" when, as we have learned, "the pope took the opportunity and began to hold up his head."

But what about the authority held by the pope? Is it true that he holds the keys of Saint Peter so arrogantly claimed by the papacy? We challenge the production of that key. Indeed there is not the veriest scrap of evidence to show that Peter ever transmitted to the pope of Rome any authority whatever. This assumption of Rome, like all her other blasphemous pretensions, is made out of whole cloth. A pure fabrication! Neither history nor scripture offers the slightest support to such a delusion.

It may be that Methodism consoles herself with the thought that John Wesley never received his ordination from Rome. True, directly, he did not; but indirectly he did.

Ordained, as he admits, by the Archbishop of Canterbury, of the Church of England, his spiritual pedigree is easily traced. Through the Church of England it goes back to Cranmer and Henry VIII, thence into Rome.

It makes little difference whether one drinks at the distillery or buys over the bar; it's all the same whisky and comes from the same still.

Thus do the soul-prescriptions proffered by the papacy and Protestantism lack the one essential, vitalizing ingredient—that of authority. They are but bold usurpations at best.

5. THE REFORMATION ADMITTEDLY PREMATURE. THE PROPHETIC PERIODS UNEXPIRED

It is singular and yet not at all surprising that leading minds of the Reformation have all along admitted that the prophetic periods had not matured in their day. As a matter of fact the prophecies on the downfall and restoration of the church are so plain that most anyone, even with an ordinary investigation would be convinced that the Reformation broke far too soon for it to come anywhere near the time set for the restoration of the church.

We submit the following admissions:

Sir Isaac Newton, A. D. 1733: "The sanctuary and the host were trampled under foot 2,300 days and in Daniel's prophecies days are put for years.

They were to last till the sanctuary which had been cast down should be cleansed and *the sanctuary is not yet cleansed.*"[42]

Sir Henry Kett, B. D., one of his Majesty's preachers at Whitehall, A. D. 1801: "We have sufficient ground to conclude positively that from whatever remarkable era these prophetical years are dated the period of their accomplishment cannot be very remote from the present time."[43]

Archdeacon Woodhouse, M. A., A. D. 1805: "*The 1,260 years are not yet elapsed.*"[44]

Messrs. Riverton and Hatchard, A. D. 1810: "How or when did the woman return from her long stay in the wilderness? to which it must be answered that as *her stay in the wilderness is not yet completed,* the method of her return, being future, cannot be pointed out."[45]

Reverend G. S. Faber, B. D., A. D. 1811: "We are living in the predicted days of antichristian blasphemy and that the 1,260 years are rapidly drawing near to their termination."[46]

Reverend William Girdlestone, A. B., A. D. 1820: "*But there has been yet no cleansing of the sanctuary.*"[47]

Thomas Newton, D. D., lord bishop of Bristol, in his thirteenth edition, published A. D. 1823: "These 2,300 days denote the whole time from the beginning of the vision to the cleansing of the sanctuary. *The sanctuary is not yet cleansed and consequently these years are not expired.*"[48]

Reverend Robert Culbertson, A. D. 1826: "Some interpreters date the commencement of this period with the time of the vision, which was in the third year of Belshazzar; Daniel 8: 1. But this is manifestly too early, because more than 2,300 years have elapsed and *we know that the sanctuary is not yet cleansed.*"[49]

In view then of these clear-cut confessions of leading representatives of the Reformation that the prophetic periods had not expired in their day, and knowing further that the church of Christ was not to emerge from the bondage of Babylon until said periods had expired, who shall say that the Reformation did in anywise restore said church.

It could not be. When Reformation ministers themselves own up that the prophecies had not matured, that "the sanctuary is not yet cleansed," that the church's "stay in the wilderness is not yet completed," "her return being future"; it is most uncharitable to charge them with the possession of what they did not claim, nor possess. It remained, as we have learned, for 1830 to effect a fulfillment of the prophetic periods signalized in the setting up of the Church of Jesus Christ of Latter Day Saints.

THE RESTORATION

The child of the restoration having demonstrated itself to be a creature of necessity and the offspring of destiny, the following texts will suggest their application.

But there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days. . . . And in the

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[42]Observations on the Prophecies, pp. 123, 124.
[43]History of the Interpreter of Prophecy, vol. 2, p. 58.
[44]The Apocalypse, p. 303.
[45]Daniel's Metallic Image, p. 333.
[46]Dissertation on the Prophecies, vol. 2, p. 220.
[47]Visions of Daniel, p. 222.
[48]Dissertation on the Prophecies, p. 294.
[49]Lectures on the Rock of Revelation, vol. 3, p. 541.

days of these kings shall the God of heaven set up a *kingdom*, which shall never be destroyed.—Daniel 2: 28, 44.

And he shall set up an *ensign* for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 12.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a *standard* for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him.—Isaiah 62: 10, 11.

And this *gospel* of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14.

A certain man made a great *supper*, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.—Luke 14: 16, 17.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, *Go ye also into the vineyard;* and whatsoever is right, that shall ye receive.—Matthew 20: 6, 7.

Behold, I will send my *messenger* and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. —Malachi 3: 1, 2.

Therefore, behold, I will proceed to do a *marvelous work* among this people, even a marvelous work and wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?—Isaiah 29: 14, 17.

But in the last days it shall come to pass, that the mountains of the *house of the Lord* shall be established in the top of the mountains.—Micah 4: 1.

And I saw another angel fly in the midst of heaven, having the everlasting *gospel* to preach unto them that dwell on the earth, and every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.—Revelation 14: 6, 7.

The reader will not fail to observe the wonderful ring of relationship encircling these texts. To be fulfilled in the latter days, all of them, and accomplished by the selfsame God, it must be that they are related and point to the same work.

The variety of phrasings voiced by various prophets living hundreds of years apart, only illustrates the individuality of the men. They were neither copyists nor caterers and foretold the future in their own way, regardless of how others had or would see it.

It matters not, then, whether they said, "the latter days," or "end of the world," it referred to the same time. The "kingdom of God" and the "Gospel of the kingdom" are inseparably associated, and both are to be set up in the "latter days." This kingdom is to be represented by an "ensign," a "standard," for whoever heard tell of a kingdom without a standard?

The standard of the kingdom of heaven is that which is carried to the forefront in all her campaigns, the everlasting gospel.

The significance of the "house of the Lord" as the Church of Jesus Christ is apparent to all, and the whole dispensation of the restoration is indeed "a marvelous work and a wonder."

The sending of a "servant at supper time," or the appointing of a "messenger" to "prepare the way" of the Lord, together with the licensing of "laborers in the eleventh hour," simply means that God will work as of old, through the agency of man. And the fact that God will do the hiring, the sending, stands out in bold relief, in striking contrast to the self-appointed parsons of to-day.

1. TO BE RESTORED IN LATTER DAYS

When the Savior of mankind opened up his ministerial career with that vivifying proclamation, "The time is fulfilled and the kingdom of God is at hand," he struck the keynote of popular expectancy. . Israel was looking for such, and why? Simply because the four hundred and ninety prophetic days of Daniel were maturing to fulfillment.

However much they were unready to receive the king, they had sense enough to know that when God said he would do a certain work, within a certain time, he would do it. And he did it.

We may therefore be reasonably assured that since the same God has decreed a restoration of the church, it will come, and come, too, within the appointed time.

The prophecies referred to declare that it will be restored in the "latter days," at a time when the gospel trump may be sounded as a tocsin of alarm, as "a witness unto all nations" of a soon coming King.

We have reached those days. The signs of the times announce it. The languishing of the earth, whereby its olden productiveness is diminished; the astonishing increase of pestilence and plagues, becoming more and more baffling, are surely supplications from the soil for rest.

Cyclones, typhoons, earthquakes, and wars are doing their deadly work. It seems that the very elements of air, and of earth, are vieing with each other in the enormity of their destructions. "Blood and fire and pillars of smoke" are on every hand.

The destruction wrought by fires in the United States alone totals nearly $300,000,000 per year. Within recent times has occurred the world's greatest earthquake disaster, and the world's greatest boat disaster: the former transpiring at Messina, Italy, and the latter in the sinking of the *Titanic*.

The annual accidental slaughter occasioned by railway mishaps equals in its enormity an old-fashioned war, save that it continues with no abatement nor any prospect of prevention.

And now comes the greatest war in history. The casualties of one of the belligerents alone, totals 4,000,000 to date, and those of the other thirteen in proportion. Assuredly the destroying angel is abroad in the land.

The following paragraph I copy verbatim from the first edition of this work published in 1909:

> The recent demonstrations of unrest prevailing in the Balkans are hastening to a crisis. This unrest will continue until Turkey will be driven from Europe. It is portrayed in prophecy in the drying up of that "great river Euphrates." Transpiring as it will under the administration of the sixth

angel in close proximity to the seventh, the last, one cannot but feel our nearness to the end. "So like wise ye, when ye shall see all these things know that it is near, even at the doors."

Since then the unrest has surely developed; the world war has broken out, and we leave the results of the war, however soon it may end, to determine just how far we have been correct in the interpretation of prophecy.

The distress of nations was never more apparent than now. While they are spending billions in the slaughter of each other, starving multitudes are crying for bread. The whole world is racked by strifes, political, social, and labor. Nor does there seem to be any remedy. Protests are paraded in wordy resolutions and legislation is piled up in penalizing laws, but all to no avail. Wretchedness and selfishness rule on, unchallenged and uncontrolled. The rich are getting richer and the poor, poorer, for they have "heaped together treasure for the last days." "Divide the spoil," cries the toiler, "Never," replies the capitalist, and the greedy monopolist grinds on.

On the other hand the wonderful increase of knowledge in every department of usefulness and science exhibited on farm and in factory, in classroom and laboratory, in surgery and invention astoundingly fulfills the voice of prophecy: "But thou, O Daniel, shut up the words and seal the book even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12: 4.) Truly it is the time of "the end."

Surely, then, the time is upon us for the restoration of the gospel. Indeed, "the time is fulfilled, the kingdom of heaven is at hand."[50]

2. TO BE RESTORED A VERY LITTLE WHILE BEFORE THE RETURN OF FERTILITY TO PALESTINE

Isaiah submits a time limit for the inauguration of this "marvelous work and a wonder."

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field?"—Isaiah 29: 17.

The land of Lebanon refers to Palestine. (See Jeremiah 22: 6; Zechariah 10: 10.)

Now notice: a predicted change is to come over that land, of an extraordinary nature. It is a change for the better, a transference from a state of sterility to a state of fertility, from a barren field to a "fruitful field."

Wonderful, indeed, when we consider that for long centuries it has been a barren waste. It has lain under the curse of God ever since the Jews rejected our Lord: "And the Lord shall make the rain of thy land powder and dust." (Deuteronomy 28: 24.)

Eighteen centuries of war, ruin and neglect have passed over it. . . . Its

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[50]Mark 1: 15; Matthew 24: 7, 14, 29, 37; Luke 21: 10, 11, 25, 26; Acts 2: 19, 20; Isaiah 24: 4; Jeremiah 30: 23; 2 Timothy 3: 1; James 5: 1-7; Revelation 16: 12; Matthew 24: 33.

soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate, . . . a land of ruins without man or beast.—McClintock's and Strong's Encyclopedia.

Thanks be to God, the drought of disfavor has been broken. Rains have returned and Lebanon has been restored to a fruitful field. This all occurred in 1853 A. D. The following letter from Louis Van Buren is to that effect:

I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightsome climate, producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit and vegetables all the year round. In fact I never was in such a country before. I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon, and the climate the most delightful; even in winter I did not see the least sign of frost, and vegetables of every sort were growing in the gardens. It is *a fact* that the *rain and dew are restored; recently, in 1853, the former and latter rains were restored, to the astonishment of the natives.*—November 14, 1867.

Also the following from Reverend Hugh Stowell:

I know not whether you are aware of the fact but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion—a rain, that had been withheld, so far as our information goes, ever since the dispersion of the people; and he who has brought back the "latter rain" in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benedictions from on high.—Reverend Hugh Stowell, in *Scottish Presbyterian Magazine*, 1853, Parsons' Text Book, p. 205.

Nor must we forget the expiration of those grand prophetic periods of 1,260, 2,300, and 2,520 years, terminating as they do in 1830. It was the day of the deliverance of the church and surely "a very little while" before Palestine was turned into a fruitful field.

3. MANNER OF EFFECTING THE RESTORATION

The first and most notable thing relative to the restoration, is the fact that it is God himself who will establish it. It will not be left to the ingenuity of earth. The wisdom of man sorrowfully exhibited in a thousand conflicting creeds, is absolutely unfitted for the task. "Therefore behold *I will* proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29: 14.)

The stone shall be cut out of the mountain "without hands." Human hands cannot quarry it and granolithic substitutes will not do. "And in the days of these kings shall the *God of heaven* set up a kingdom." (Daniel 2: 44.)

Now as to the course to be pursued in order to effect the restoration, two plans present themselves, one of which may be selected. One is, that the King may come in person and accomplish it. This he did nineteen hundred years ago. The other is, that he may send an ambassador, an angel, one clothed with wisdom and authority.

The work thus accomplished would be the same as though the King himself performed it. Either plan will do and it is immaterial to us which one he selects. It is left for him to say. And he has said it:

> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.—Revelation 14: 6, 7.

The reader will make no mistake. This surely refers to a latter-day work. It is the restoration of the gospel in "the hour of God's judgment," the very age alluded to in the other prophecies, viz, the "eleventh hour," "the last days," the "supper time," "the end of the world" and "the latter days."

> It is evident that this does not refer to the first publication of the gospel by the apostles; because it immediately precedes the execution of judgment upon the kingdom of the beast. But it is a publication of the gospel preparatory to the fall of mystic Babylon. It must, therefore, signify some remarkable spreading of the knowledge of the gospel at the latter end of the reign of Antichrist. And it is called "the everlasting gospel" to signify that *it is a glorious revelation from the Eternal God.*—Langdon's Observations, etc., pp. 192, 193.

Such a restoration was declared to be needed and desired in the days preceding 1830.

> And this may perhaps be the event described in Revelation 14: 6, of an angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth. Some such sensible renewed divine interposition seems indeed to be wanting to revive real religious impressions in the world where in general, religion is degenerated into a mere unimpressive name and form.—Reverend James Brown, on Revelation, p. 95, published 1810.

The context clearly reveals the situation of the prophecy and its fulfillment. Going back to the twelfth chapter we are informed of the woman's departure into the wilderness, where she remains for twelve hundred and sixty years. Act 1.

In the thirteenth chapter the story continues, taking up the terrible condition of the world under the papal predominance and persecutions. Indeed the matter is so plain that a wayfaring man though a fool need not err therein. The very name of the latter power is given:

> Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six [666].

Now it is a matter of notoriety that the pope assumes to be the "vice-gerent of the Son of God." He is so acclaimed by the people of that faith. This assumption, reduced to the language of the Roman Catholic Church, reads, *vicarius filii dei,* said to have been inscribed on the pope's triple tiara at one time. Taking the letters out of this title which the Latins used as numerals, and giving them their numerical value, we have just 666. Thus we have *v,* 5; *i,* 1; *c,* 100; (*a* and *r* are not used as numerals); *i,* 1; *u* (formerly the same as *v*), 5; (*s* and *f* not used as numerals); *i,* 1; *l,* 50; *i.* 1; *i,* 1; *d,* 500; (*e* not used as a numeral); *i,* 1. Adding these numbers together we have 666. Act 2.

The fourteenth chapter opens and immediately stages the third act. It is the last in the drama of life and will end in a triumphant climax. Brighter visions burst upon the view, and behold, a new character is introduced. It is an angel of the Lord. His is an important part, a glorious part:

> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Revelation 14: 6.

Assuredly a restoration of the gospel by angel hands.

4. ANGEL MINISTRATION

The blessing of angel visitation, so far as the Bible is concerned, is a very ordinary incident. Angels have ministered to humanity in all the walks of life. High and low, rich and poor have received of their gracious presence. They not only concerned themselves with exalted achievements, but condescended to advise in the humbler details of life.

We read of them appearing unto Abraham on the plains of Mamre, announcing approaching posterity; and later, interfering in behalf of his son's life when laid upon the altar. Through their kindly counsel Hagar was encouraged, and when ready to perish with thirst was directed to a well of water, and Lot was saved from the burning of Sodom and Gomorrah.

An angel directed Joshua in the siege of Jericho, and again was found rebuking Balaam for brutality to his beast. Elijah, wandering as a fugitive, sought an asylum in the comfortless hospitality of a wilderness, and but for the timely intervention of an angel would have perished.

The New Testament knows no cessation of their kindly watch-care. Apprising Mary of approaching honor, they later announced the birth of our Savior to the shepherds on Bethlehem's plains; and warning Joseph, the child's life was preserved from the murderous hand of Herod. Encouraging the apostles who were sorrowing for an ascending Christ, they were later seen directing Philip in his work, even mapping out the very road he should take. Cornelius they counseled, and stood by Paul in the storm.

Popular teaching takes the position that a reception of angels is entirely a social function of the past; that it has gone out of style never to be revived. They would have us believe that their olden interest and love for humanity has waned; or else that some grievous epidemic has befallen them, making it impossible to continue communication.

Upon what grounds they base such assumptions we are not advised. Not upon the Scriptures at any rate. To the contrary, the Bible proclaims positively that angels will continue their uncompleted work even to the end of time, "When the Son of Man shall come in his glory and all the holy angels with him."

We are unaware of any decree preventing their transportation to earth, and the route by which they traveled eighteen hundred years ago is still in existence; overgrown, it may be, by the barriers of unbelief; but the power is in us to remove the barriers.

If cause has arisen preventing the visitation of angels, it has emanated from man, who by his unbelief has refused to extend them invitation, choosing rather to excuse his discourtesy by inventing such wicked falsehoods as, "There are no angels nowadays, and whoever receives them, it is all of the Devil."

Shame on a neglectful Christianity, which by its evil heart of unbelief has deprived itself of the richest treasures of divine grace!

The facts are that a hireling ministry have refused all along to support any doctrine that might bring man in touch with his Maker. They have feared the results, knowing full well that it would endanger their finely fixed frauds. It is even as the prophet said, "The heads thereof judge for reward and the priests thereof teach for hire"; therefore night shall be unto you, that ye shall not have a vision; . . . Yea, they shall all cover their lips: for there is no answer of God." (Micah 3: 6-11.)

Away with the hireling who lives to fleece, rather than feed, leeching the vitals of honest ignorance. Down with these spiritless, soulless trusts, thrust upon an unsuspecting public, whose leading characteristics, displayed in choir and congregation, are greed, gayety, and graft.

But, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Hebrews 13: 2. Wholesome, universal counsel this, and never intended to be narrowed down to the limited confines of apostolic days.

Marvelous missions have been assigned the angels, for future times, as abundantly announced in the book of Revelation. Some are messengers of peace, while others are heralds of judgments to be rolled forth unto the ends of the earth. And our Lord foreseeing the final calamities, has made provision for the escape of the righteous. For them he will have a place prepared, and to it the angels "shall gather together his elect." (Matthew 24: 31.)

It is not in harmony with the policy of the Lord that the voice of visions should forever cease, lest the plague of apostasy continue unchecked and the great work of the restoration be forever frustrated; "Where there is no vision the people perish." (Proverbs 29: 18.)

Visions being the common channel of communication in the past, we may not expect them to be ignored in the future; nor will they be, especially in the inauguration of the latter-day glory:

> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.—Acts 2: 17.

Mark well the time, "the last days," the very time of the restoration, and this prediction becomes doubly impressive, when in turning to the prophecy of Joel 2: 28, we find it again affirmed, almost word for word. An inviolable decree!

"Young men shall see visions," says the prophecy. Evidently Zechariah had a glimpse of this very occurrence when overhearing two angels converse:

And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.—Zechariah 2: 3, 4.

Who this young man will be, we are not informed. At any rate not one of the Bible prophets; for none of them, either old or young, ever claimed to have received this messenger. It remained for one of a later period. The context discloses that; for, associated with this angel visitation, the deliverance of Zion (the church) from the daughter of Babylon; the choosing of "Jerusalem again"; the coming of Jesus Christ to dwell among his people; and the recovery of Israel from "the land of the north," are engagingly set forth. Latter-day events surely! And the entire chapter is thus taken up.

How, and in what particular manner, this young man will receive this information, we are not advised. Possibly by word of mouth; or it may be through the deliverance of some sacred record; and yet it is quite probable that both means will be employed.

At all events the reception of visions and revelations, written upon plates of imperishable material, is neither impossible nor improbable. The following will signify:

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.—Habakkuk 2: 2, 3.

A very condensed prophecy surely, but clearly setting forth the following facts:

1. A vision or revelation will come.
2. It will be written down.
3. It will be recorded on tables or "tablets." (Webster.)
4. It will be reserved for some particular, appointed time.
5. It may "tarry" long, but still "it will surely come"; nothing can prevent it.
6. It will be a true record. "It will not lie."
7. It will come in the latter days, "at the end it shall speak."

Associating with this the prominent points set forth in the preceding prophecies, we have an array of evidence, locked and interlocked by fact and force, at once unyielding and invulnerable, carrying with it irresistible conclusions:

First, that the everlasting gospel shall be restored.

Second, that it shall be accomplished in the hour of God's judgment.

Third, that in the latter days God's Spirit will be poured out.

Fourth, that it will manifest itself in visions.

Fifth, that it will rest upon a young man.

Sixth, that this young man will be visited by an angel.

Seventh, that an angel will restore the gospel.

With the advent of this Royal Ambassador we may therefore expect a restoration of the fullness of the gospel; a conferring of priesthood authority, and an organization of the church of Jesus Christ.

"And I saw another Angel fly through the midst of Heaven having the Everlasting Gospel." Rev. 14:6
"Run speak to this young man". Zec 2:4

THE RESTORATION ACCOMPLISHED

1. JOSEPH SMITH VISITED BY AN ANGEL SEPTEMBER 21, 1823. A VISION OF PLATES CONTAINING THE FULLNESS OF THE GOSPEL

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It wast a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that *the fulness of the everlasting gospel was contained in it*, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch." And again he quoted the fifth verse thus: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He said that this was not yet fulfilled, but was soon to be. And he further stated the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the

plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he

JOSEPH SMITH.

ascended up until he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene and marveling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with

great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth *in this generation.* Having related these things he again ascended as he had done before.

By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced.—Joseph Smith, Church History, vol. 1, pp. 12-15.

2. DISCOVERY OF THE PLATES. IS INSTRUCTED CONCERNING THE KINGDOM OF GOD

I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size lay the plates deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim, and the Breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

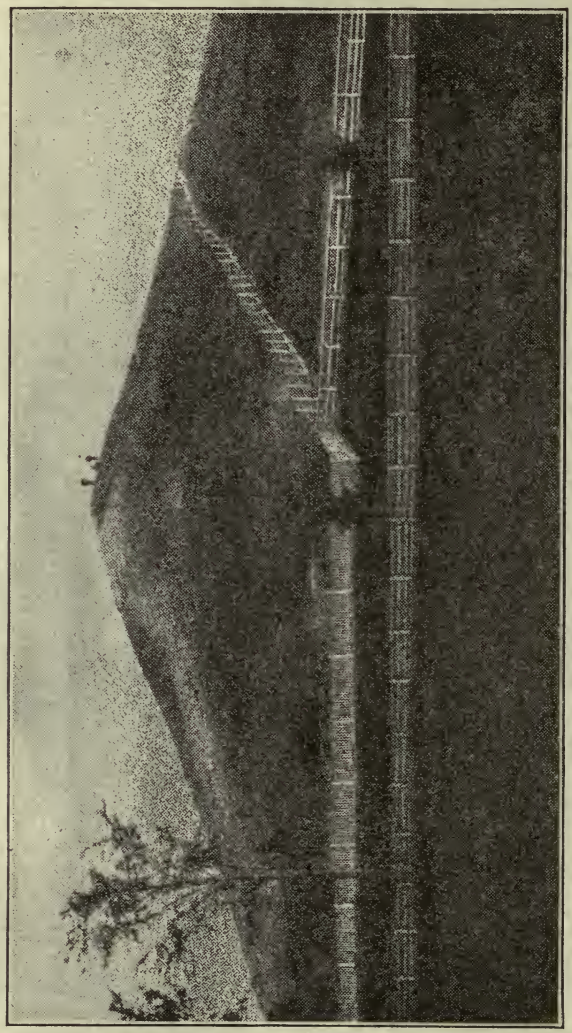
I made an attempt to take them out, but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would be there to meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days.—Ibid., pp. 15, 16.

3. RECEIVES THE PLATES. TRANSLATES AND RETURNS THEM

At length the time arrived for obtaining the plates, the Urim and Thummim, and the Breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before,

and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him, and he has



Hill "Cumorah" near Palmyra, New York, where the plates of the Book of Mormon were found.

them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.—Ibid., pp. 17, 18.

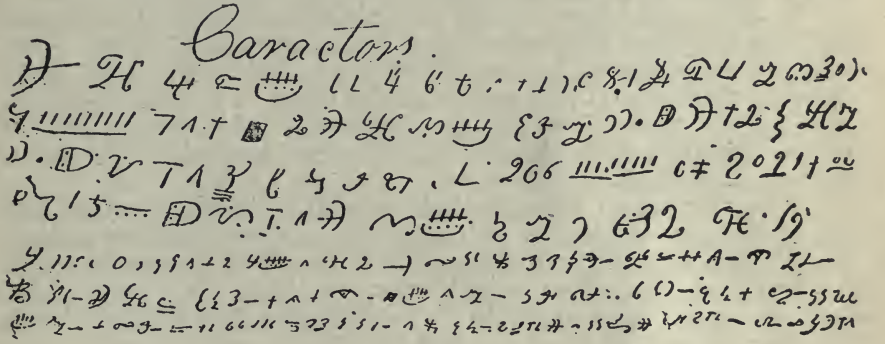
4. THE PRIESTHOOD CONFERRED. THE GOSPEL MADE CLEAR

We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven

descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic Priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priethood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the



No. 1.

A transcript of the characters on the plates from which the Book of Mormon was translated.

Baptist, in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of.—Ibid., pp. 34-36.

5. THE ORDINATION OF JOSEPH SMITH

In the narrative just preceding it will be observed that Joseph Smith received an ordination at the hands of a heavenly personage. In this there is nothing inharmonious with reason or scripture.

How else could he be ordained? The papacy had no ordination virtue to impart and the reformation was similarly situated. It was a matter of necessity, therefore, in order to establish the kingdom of God, "the restitution of all things," that some one be sent to restore authority.

Priesthood authority had previously been banished from the earth. The leprosy of apostasy had smitten all, "the priest and the prophet have erred" and "*all tables* are full of vomit and filthiness so that there is *no place clean.*"[51]

The prophets, the rulers, and the seers had been "covered"[52] and the vision of all was "sealed"[53] The shades of "night"[54] had fallen while "darkness" covered the earth and "gross darkness the people."[55] The seers were "ashamed and the diviners confounded," yea all covered their lips, for there was "no answer" from God.[56]

It was a time when, instead of ministering shepherds, a corrupt ministry did "feed themselves" and "not the flock," therefore the "sheep were scattered *because there is no shepherd*"; [57] yes, they were "scattered upon all the face of the earth and *none did search or seek after them.*"[58] It was the time spoken of by Paul when the people, unwilling to "endure sound doctrine" *heaped to themselves teachers,* "having itching ears."[59]

Who, then, shall presume that out of this chaotic condition one could arise and without the authority of a heaven conferred ordination, proceed to organize the church? Impossible! God must speak. Strength and inspiration must be sent, for the task is heavy. Indeed, it is his work, and surely if at all interested in it, he will visit his vineyard as in days of old, and he will.

> And about the eleventh hour he went out and found others standing idle and saith unto them, Why stand ye here all the day idle. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard and whatsoever is right that shall ye receive.—Matthew 20: 6, 7.

Notice the time of commissioning these laborers, the eleventh hour, the last hour of the day, the very hour set for the restoration of the gospel, "the hour of God's judgment." (Revelation 14: 7.)

The gospel of the kingdom, said Jesus, "shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matthew 24: 14.) This will require preachers to preach it; hence we may rest assured that, however dark and disastrous the times of the apostasy, there will be a restoration of the olden ministry as well as the olden gospel. But "how shall they preach except they be sent?" (Romans 10: 15.)

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[51]Isaiah 28: 7, 8.
[52]Isaiah 29: 10.
[53]Isaiah 29: 11.
[54]Micah 3: 6.
[55]Isaiah 60: 2.
[56]Micah 3: 7.
[57]Ezekiel 34: 1-5.
[58]Ezekiel 34: 6.
[59]2 Timothy 4: 3, 4.

Some one must be selected to commence this great work; there must be a beginning somewhere, and how?

Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready.—Luke 14: 16, 17.

A parable truly, but illustrating some important truth. It was because of this that parables were used. The parable of the "great supper" is best understood upon learning the significance of the parable of the "dinner." In the latter parable, Matthew 22: 2-10, it is stated that a certain king in making a marriage for his son sent forth his servants, telling "them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready." But they made light of it and went their ways. And a remnant took his servants and entreated them spitefully and slew them. Upon hearing this the king bade his servants go into the highways "and as many as ye shall find bid to the marriage." As for the murderers, they were destroyed and he "burned up their city."

The meaning and application are clear: God is the king and Christ the Son, the marriage being the union of Christ with the church, "the lamb's wife," which will ultimately come to pass. The announcement of dinner sent only to "them which are bidden" was the gospel message delivered firstly and exclusively to the chosen people, the house of Israel. The mistreatment accorded the servants, signified the rejection of the ministry of the Master. Everywhere they were persecuted, even unto death. But the murderers were destroyed, their nation was overthrown, Jerusalem was burned and the remnants of Israel scattered to the ends of the earth. These desolations fell upon the Jews about A. D. 66-70 and A. D. 135.

Upon Israel rejecting the gospel it was thenceforth taken from them and sent unto the Gentiles.

Now this dispensation of the gospel was called a "dinner," which as Webster says is "the meal taken about the middle of the day." Therefore the "great supper" which, according to the same authority is "the evening meal," must pertain to a later dispensation of the gospel, "in the eleventh hour," "the hour of God's judgment." And the sending of "a servant" at such a time, heralding the proclamation "Come, for all things are now ready," can signify nothing else than the divine appointment of some one opening up the "times of the restitution" with a final gospel invitation.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.—Malachi 3: 1.

This mission could not have been fulfilled in any other age than that of the latter days. It was to be at a time just preceding the sudden coming of our Lord to his temple. At a time when it may be asked, "Who shall abide the day of his coming?" undoubtedly his next coming when "he shall sit as a refiner and purifier of silver"; when "he will come near in swift judgment" and when "the offer-

ing of Judah and Jerusalem" shall become "pleasant unto the Lord as in days of old." (Malachi 3: 1-5.)

None of these things attended his first coming; he came not to "his temple"; he had none; he was born in a stable. He did not exercise "swift judgment"; to the contrary, he suffered himself to be judged and smitten. The offerings of Judah and Jerusalem were in no wise pleasant unto the Lord; they were rejected, both they and their nation.

Seeing, therefore, it cannot refer to his first coming, it must refer to his second; and the messenger sent to prepare the way of that coming must be some one authorized in the latter days to do the work.

Who this messenger will be, we are not informed. Presumably a prophet of God, for "surely the Lord will do nothing but he revealeth his secret unto his servants the prophets." (Amos 3: 7.) Even thus did he prepare the way of his former coming. John the Baptist, a prophet, was sent. And surely the second advent of Jesus Christ, one that will eclipse in magnitude and might any former appearance, will be heralded by a forerunner equal, at least, in calling to that of John the Baptist.

In what manner then shall the laborers in the vineyard, the preachers of the gospel, the servant at the supper time, the messenger, receive their authority? The Scriptures know but one way, and that through the process of a heaven given call and ordination.

But, seeing the terrible apostate condition universally prevailing, was it not meet, therefore, nay, was it not necessary, absolutely so, that in order to raise up this servant at supper time, the messenger of the Lord, *that some one should be sent from the courts of heaven, duly authorizing and empowering him for the work?*

Whoever this might be it is immaterial to us, and John the Baptist is as good as any. Of him the Savior said, there is not a greater prophet than John the Baptist. (Luke 7: 28.) It is evident that deceased prophets have ministered as angels in the past. Note the incident of Moses and Elias on the mount of transfiguration, and of the "angel" that appeared unto John, declaring himself to be "of thy brethren the prophets." (Matthew 17; Revelation 22: 8, 9.)

Nor is there wanting evidence to show that John the Baptist would be sent. In Malachi we are told:

> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—4: 5, 6.

The "great and dreadful day of the Lord" is generally conceded to be the time "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel." (2 Thessalonians 1: 7, 8.)

At a time, therefore, preceding this event Elijah will be sent. Decidedly a latter-day event!

Now in the New Testament the form of the name Elijah is Elias (see Luke 4: 25, 26; 9: 54; Romans 11: 2-4; James 5: 17,18); and Jesus, referring to John the Baptist called him Elias. (Matthew 17: 12, 13; Matthew 11: 13, 14.) What objection, therefore, can there be to John the Baptist returning, "in the spirit and power of Elias," and bestowing authority on the servant of the Lord's choice?

It was Elijah who restored the true worship after that dreadful famine "when the heaven was shut up three years and six months" (Luke 4: 25), an event foreshadowing that more dreadful famine, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, *and shall not find it.*" (Amos 8: 11, 12.)

This, the famine of the apostasy, lasted, like the former, three years and six months, "forty and two months"—1,260 prophetic days. It is appropriate then, as well as necessary, that one should be sent "in the spirit and power of Elias" to effect the restoration of the true worship.

And the work to be accomplished following the coming of Elijah is the very fruit of a restored priesthood. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." The "fathers" is a general term applying to that illustrious ancestry, the house of Israel.[60] Now the hearts of the people turning to "the fathers," "to whom pertaineth the adoption, and the covenants and the giving of the law, and the service of God, and the promises, whose are the fathers,"[61] signifies a revival of faith in the ancient order of things: "For as many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3: 27, 29.)

Thus becoming heirs, receiving of the promises made of God to the fathers, they are no longer aliens and foreigners. They are of the house of Israel, "one in Jesus Christ," "Abraham's seed," and the former estrangement is turned to harmonious family relationship; the hearts of the fathers and the children being turned toward each other.

Thus it will appear:

1. That the one-time gospel ministry, and the authority by which they ministered was lost in apostasy.
2. That in the eleventh hour laborers for the vineyard will again be commissioned.
3. That the gospel will again be preached just before the end.
4. That a servant of God will be sent with a gospel invitation at the time of serving the last meal or dispensation.
5. That a messenger will be sent to prepare the way of our Lord's last coming.

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[60] John 7: 22; Acts 22: 3; 13: 32, 33; Hebrews 1: 1; 2 Peter 3: 4.
[61] Romans 9: 4, 5.

6. That a heavenly personage will be sent to effect a turning of the people's hearts to the fathers.

7. That the name of this heavenly personage is Elijah or Elias.

8. That John the Baptist is known as Elias.

The calling and ordination of Joseph Smith stands upon its merits. Every turn in his interesting career is certified to, by the word of truth. In what other manner could he have received ordination virtue? And how comes it, that he alone of all the myriad men who sought to set up the church of Jesus Christ, got it right? He could, if he chose, embark on a career unattended by any ordination, or go to Rome or any other church and get it, such as it was worth. But no! And knowing full well that any claims for angelic assistance would but endanger the popularity of the cause he was trying to establish, he launched right out regardless of the consequence, knowing that since God had ordered, he dare not disregard.

The evidence of the Scriptures sustaining the call and ordination of Joseph Smith is ample and sufficient, quite as much, at least, as that which supports the call and ordination of any other minister whom God has sent.

Where, may we ask, was the scripture certifying to the call and ordinatoin of Noah, of Enoch, of Elijah, of Moses or of the twelve apostles? These men stood before the world with an extraordinary message, quite as big or bigger than that told by Joseph Smith, yet when it came to presenting scriptural proof verifying their call and ordination, they were powerless to present one tenth as much evidence as that sustaining the call of Joseph Smith. Yet the public were compelled to receive them and their message, or be damned.

Moses truly was sent by "the hand of the angel that appeared unto him,"* but who saw that angel? or who witnessed that commissioning besides the one claiming it? Moses and the angel were alone in the fields when that transaction took place; and the narrative recording this event was written by Moses himself. And when this same Moses presented himself to his Israelitish brethren as their leader and prophet he had no one to certify to his ordination. Not a verse of the now known Scriptures could he quote, and not a witness could he call. All he could say was that an angel met him one day and out of a burning bush talked to him, authorizing him to go and deliver Israel.

The ordination of Mr. Smith is before us. Try it, test it! Line it up by any and every other incident claiming to be a divine call. And until a better way is found for the restoring of gospel authority, and the gospel church, his calling and ordination must stand, as not only reasonable, but preeminently scriptural.

As a matter of fact commentators all along have correctly in-

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*This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush."—Acts 2: 35.

terpreted the prophecies as showing that John the Baptist would come in the latter days to complete his work.[62]

When the disciples had been on the mount of transfiguration, and returning from thence, finding that Elias, who had appeared to them on the mount did not accompany them down, naturally asked, why the scribes said that Elias must first come? Christ took this opportunity, in answering their question, to discover to them the double meaning of the prophecy: "And Jesus answered and said unto them, Elias truly shall first come and restore all things." (Matthew 17: 11.) John the Baptist had already come, and they had done unto him what they listed; that is, they had taken his life, and though he had come "in the power and spirit of Elias," yet here is an express declaration, that truly Elias should yet first come and restore all things. . . . It is evident that John did not by his coming, restore all things, but after John's death and burial Christ says, truly Elias shall first come and restore all things.—The second Advent, pp. 93, 94, Fenton and Hutchinson, 1815.

Now this prophecy, Malachi 4: 5, 6, although it might be and was in part fulfilled by the appearance of John the Baptist, has certainly respect to times to come, because in the first place our Savior speaks of the future appearance of Elijah, even after the Baptist was beheaded. And then, secondly, the Elias whom he said should come was to do that which it cannot be pretended the Baptist did, for our Savior assures us that Elias shall restore all things. This seems to be the time of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began. . . . *Elijah then shall restore the true worship of God.*—Reverend Samuel Hardy, On the Prophecies, pp. 90, 92, A. D. 1770.

Charles Wesley, who with his brother John were the fathers of Methodism, was so enraptured with the next coming of Elijah that he vented his sentiments in song. This used to be sung in the earlier days of Methodism but for some reason or other it has been taken out of their hymn books.

Once he in the Baptist came,
And virtue's path restored;
Pointed sinners to the Lamb—
Forerunner of his Lord.

Sent again from Paradise,
Elijah shall the tidings bring:
"Jesus comes! ye saints arise,
And meet your heavenly king."

Previous to the dreadful day,
Which shall thy foes consume;
Jesus, to prepare thy way,
Let the last prophet come.

—Prophetic Times, vol. 2, No. 9, 1864.

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[62]Thus our Lord declares that "Elias shall indeed first come and restore all things"; but states, that with regard to one fulfillment, he had "already come" in John the Baptist. And as that coming was not literal, but "in the spirit and power of Elias," the other coming of Elias hereafter may be of the same kind; and not improbable, inasmuch as it is expressed in the same words at the same time. . . . Elias has twice appeared, and is to come a third time.—The Apocalypse, p. 181, Reverend Isaac Williams, B. D.

The figurative allusion made to the fate of John the Baptist, Matthew 17: 12, appears to be merely by way of reproach, and to exemplify the disregard and perverseness with which men had already, and would, in all probability, again receive the same kind of mission, upon which Elias is still to come, as declared by our Lord in the preceding eleventh verse, and foreshown be-

6. A SIGN OF THE RESTORATION. WHAT IS IT?

Considering the remarkable disclosures set forth in the foregoing the reader will doubtless look for some confirmatory sign or token.

It was thus in our Savior's day. Claiming to be the Son of God, unto whom the world owed its allegiance, and setting forth his church as the only approved organization on earth, it was but natural that the hard-headed Jews should have demanded, "What sign showest thou unto us that thou doest these things?"—John 2: 18.

Our Lord, fully acquainted with the exactions of the human heart, and knowing of the narrowed limits of mortal mentality, did not thrust them away with a "believe or be damned." He offered them what they asked—a sign. Jesus answered and said unto them, "Destroy this temple and in three days I will raise it up" (verse 19)—an allusion to his approaching death and resurrection!

It was the same in earlier times. Men of God called to do an uncommon work were loath to accept unless afforded an assuring sign of their selection.

Gideon, although commissioned by an angel to deliver Israel from Midianite bondage, would not believe until signs were submitted. The burning of his offering by strange fire, the dewy fleece and dry ground, served to satisfy, and he went on his angel appointed errand.

It was the burning of an unburning bush that aroused the attention of Moses and from which presently proceeded an angelic appointment to the leadership of Israel:

> And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.—Exodus 4: 1.

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fore his birth by Malachi, chapter 4: 4, 5.—Daniel's Metallic Image, pp. 285, 286. Reverends Rivington and Hatchard, published 1810.

Judging from Matthew 17: 11: "Elias truly shall first come and restore all things," spoken by our Lord before he passed on to speak of John the Baptist —a coming of the actual Elijah is still to be expected. For it would be contradictory in our Lord to speak of it as a thing future ("Elias truly shall first come,") and as of a thing past, ("But I say unto you, that Elias is come already,") in the same breath. Certainly the fathers of the primitive Christian church, down to the time of Jerome, looked for a coming of the actual Elijah. —Elements of Prophetic Interpretation, p. 90, Reverend J. W. Brooks, Literalist, vol. 2.

Victorinus who lived in the early part of the fourth century in his commentary on the book of Revelation says of 14: 6: "The angel flying in the midst of heaven is Elias."—Discourses on the Prophecies, preached before the University of Dublin by J. H. Todd, D. D., p. 282.

Justin Martyr of the early fathers in his dialogue with Trypho: "I demanded of him, Doth not the word of God declare by Malachi that Elias shall come before the great and terrible day of the Lord? To which he answered, Most certainly! . . . Then must we not understand the word of God as foretelling that Elias shall be the forerunner of that great and terrible day that is of his second coming? Certainly! replied Trypho."—Principal Prophecies, p. 355, Reverend Samuel Hardy, D. D.

"He (Justin Martyr) intimates further his expectation of Elias coming literally and personally before Christ's second advent."—Horæ Apocalypticæ, E. B. Elliott, vol. 4, p. 278.

A natural objection! For the people then, were as skeptical as now. Casting his rod upon the earth it became a serpent; taking it by the tail it returned to a rod; and all this was done "that they [Israel] may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."—Exodus 4: 5.

It will be thus with the restoration. As a "marvelous work and a wonder," it is but eminently fitting that something of the unusual attend it.

Never was there a dispensation of the kingdom of God ushered into the world but what a polar star of attraction attended it. In the time of Moses it was the rod of power and the tables of testimony; and in the apostles' day it was the resurrection of our Lord.

Why then should the dispensation of the restoration be an exception? Proclaimed as "the dispensation of the fullness of times" we may look for it to restore every advantageous feature of every other dispensation miraculous or otherwise.

The sign will be forthcoming.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 12.

Ensign and *sign* are virtually synonymous.[63] The one seems to be an abrupt spelling of the other. Indeed, one may be used in the place of the other. "They set up their ensigns for signs." (Psalm 74: 4) To the former the Century Dictionary and Encyclopedic Lexicon give the meaning, "A standard; a *sign* or signal." To the latter "A standard. *An inscribed board or plate.* To *communicate by a sign.* Evidence of *something past,* present or future. In biblical use, that by which a person or thing is known, especially as divinely distinguished,—hence especially *an appearance or occurrence indicative of the divine presence or power, and authenticating a message or messenger. A miraculous manifestation.*"

The reader will not confuse the ensign or sign here spoken of with the signs of former dispensations. This one is surely a latter-day event. It will be set up at a time when "he will gather the dispersed of Judah." Not their former gathering when brought from the dominions of Babylon, but when he shall gather them from the "four corners of the earth"; when he "shall set his hand again the second time to recover the remnant of his people." (Verse 11.)

The assemblage of Israel is now going on. The Jews are gathering home. Thousands are already in their Canaan land. Assuredly the time for the setting up of the sign!

What the nature of the sign will be we are not here informed. Presumably one of a miraculous nature. The term *sign* suggests an uncommon work, or as the above quoted lexicon states, "a miraculous manifestation." Webster attributes to it a third meaning, "a wonder, a miracle, a prodigy, a remarkable transaction."

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[63] "The Hebrew word is commonly rendered signs, but it is also rendered token, ensign, miracles."—Notes on Daniel, p. 207, Reverend Barnes.

And all this was strikingly evinced in the restoration as effected through Joseph Smith. The Book of Mormon is its sign and eminently a "remarkable transaction," not only in the nature of its contents, its divine origin, its wonderful preservation, its angelic revealment, but also in its miraculous translation.

And verily, I say unto you, I give unto you a *sign*, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I shall give unto you for a *sign*, for verily I say unto you, that when *these things which I declare unto you*, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, *shall be known unto the Gentiles*, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel: *and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced* unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a *great and marvelous work* among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.—Book of Mormon, pp. 662, 663.

7. THE BOOK OF MORMON. WHAT IS IT?

The Book of Mormon purports to be a history of the several nations which inhabited the American continent in prehistoric times.

The first of these arrived shortly after the confusion of languages at the tower of Babel, when the Lord scattered the people abroad upon the face of all the earth. (Genesis 11: 8.) Becoming a great nation they occupied the whole of North America; but falling into wickedness they were eventually destroyed, after occupying the country about sixteen hundred years. Ether, their last prophet, was spared and was permitted to write a history of his people, which he did upon plates of gold; placing them where they were later discovered by the succeeding nation.

The second colony was Israelites of the house of Joseph, who, leaving Jerusalem, arrived in this land about 600 B. C. They soon became a mighty and populous people. Divisions eventuating, they

were divided into two nations, called Nephites and Lamanites, after their respective leaders.

The Nephites were the more righteous people, and were blessed exceedingly. The voice of the prophets was heard in the land, urging the people to righteousness, who also kept their history written upon plates, and which was handed down from father to son. The Lamanites were a rebellious people who, because of iniquity, were smitten with a skin of darkness and became a filthy and loathsome race.

It is said that the Savior visited the Nephites, announcing that they were his "other sheep" of whom he spake at Jerusalem. (John 10: 16.) Many and marvelous were the blessings conferred. For several centuries succeeding our Lord's ministration, the people continued in righteousness, but finally, as a nation, fell into sin and wrongdoing. A great and terrible war arose between the Nephites and Lamanites, terminating in the extinction of the Nephite nation about 400 A. D.

Previous to their extermination, a prophet among them, by the name of Mormon, abridged the records of his forefathers, giving it to his son Moroni, who, surviving his people a few years, continued their history.

He informs us that the whole face of the land was one continual scene of wickedness and bloodshed, the people being divided into contending bands.

Retaining the records until about 420 A. D., he received commandment of the Lord to hide them up; which he did in the hill Cumorah. Here they remained for some fourteen hundred years, whence they were taken by Joseph Smith at the command of the angel.

8. THE BOOK OF MORMON SUITABLE AS A SIGN

Exceptions may be taken to the Book of Mormon on the ground that it is not exactly what the nations are looking for. Just so! But that is a point in its favor. Did it present itself along the lines of general expectancy, it would cease to be a "marvelous work," and, hence, not the sign predicted. The same exceptions could have been taken to the signs submitted to Abraham, to Moses, or to Gideon. Utterly out of the ordinary!

Every dispensation was begun after a sign of its own originality; absolutely unlike those of other dispensations. This shuts out the copyist, the imitator, and the sham. And to preserve this divine policy of diversion, it is but proper that in the establishment of the restoration the Lord will "do his work, his strange work, and bring to pass his act, his strange act."—Isaiah 28: 21. The Book of Mormon, therefore, in the matter of strangeness, may claim undoubted merit.

Not only is it unlike the productions of the past, but also unlike the productions of the present. Nothing like unto it. Among the millions of books, of as many subjects, the Book of Mormon stands unique as the only record of its kind. No other work even pretends to present a history of the American aborigines. And since the

elementary essential of a sign is that it present something peculiar to itself, verily the Book of Mormon has it.

As to why the Lord should have selected the sign he did, we are not obliged nor authorized to say. Seeing that one had to be selected, the Book of Mormon is as good as any; and it is immaterial to us which one is chosen. Any sign should suit us, so long as it fills the bill of the Lord's appointment and is "set up" sufficiently high that it may serve indeed as "an ensign for the nations."

The Reverend Elliott, commenting on Revelation 14: 6, says that it figured an era of widespread gospel preaching, "not an era, let it be first observed, of mere missions and preaching of *so called* Christian doctrine, but of *'the everlasting gospel'* a phrase in which the absence of the Greek article before the word rendered *gospel* might indicate perhaps that it was an actual *Book of the Gospel* or *New Testament* that the angel appeared bearing in hand to preach; and the epithet *everlasting,* its having been marvelously preserved by divine providence through all the darkness, irreligion and hostility of past ages."—Horæ Apocalypticæ, vol. 3, p. 462, 5th edition.

We may observe that it would be scarcely necessary for an angel to bring the New Testament, seeing it had been in use all along. Partially confined, it may have been, during the Dark Ages, but still it did not require an angel to bring it out of that confinement. Wycliff, Luther, Tyndale and others translated it without any angelic assistance; consequently, whatever "Book of the Gospel" was signified, it was not the New Testament.

The following from Doctor Hengstenberg's work on the same text is quite suggestive:

> We still need to determine more extctly in what respect the angel has the everlasting gospel; as some may possibly conceive with several of the older expositors, that he had it in the form of a book in his hand.—The Revelation of Saint John, vol. 2, p. 135.

Again, Reverend Culbertson, commenting on the same scripture, says:

> He has the everlasting gospel to preach. He is here introduced to our notice as if he carried the book of the law, or copies of the Holy Scriptures for distribution in the course of his flight.—Lectures on the Revelation, vol. 3, p. 136; A. D. 1826.

William Cunninghame:

> It is remarkable that this angel goes forth, not preaching by word of mouth only, but having the everlasting gospel, *that is the book of the gospel, the Scriptures of truth in his hand.*"—Seals and Trumpets, etc., p. 365.

The selection of an inspired book is eminently suitable as a sign. It thereby assumes an intellectual plane of thought, patronizing the intelligence of the public and refusing to pander to the infatuated frenzy of the credulous. It appeals to the nobler passions of unruffled reason, disdaining to impose its strength upon gullible ignorance. Throwing itself into the arena of nations, it grapples with the world as its antagonist. The very fact that it prostrates itself upon the altar of the printer's press, stamps it with the

insignia of candor, the companion of truth. Unafraid of exposure, it challenges investigation, "for this thing was not done in a corner."

Unlike rare scientific discoveries, testable only in the laboratories of the rich, it submits itself to the language of all, subject to the crucial criticism of all; and this is the publicity the prophecy requires. It must be seen of all the inhabitants of the world:

> All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.—Isaiah 18: 3.

What other sign outside of some publishable work could assume such gigantic proportions as to be seen of "all" dwellers on the earth?

This is the very sign decreed. It will be a book:

> And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. —Isaiah 29: 11, 12.

A marvelous work surely! The learned cannot interpret it, nor yet can the unlearned by his own power. Sealed book! Well said!

God, however, will take it in hand. He will decipher its mystic characters. In doing so, he will not employ the wisdom of the worldly wise, nor depend on the learning of the learned. The book being delivered into the hands of him who is unlearned, it becomes a matter of imperative necessity that God should effect its interpretation. And he did:

> Therefore, behold, I [God] will proceed to do a marvelous work among this people, even a marvelous work and a wonder: . . . And in that day shall the deaf hear the words of the book.—Verses 14, 18.

9. TIME OF ITS COMING

Of the time when all this should transpire we can make no mistake. There is a day set for its fulfillment:

> Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful shall be esteemed as a forest.—Verse 17.

The Land of Lebanon is Palestine. Sterile for seventeen hundred years, it was turned into a fruitful field in 1853. Proof has already been proffered.

The time is fulfilled. It expired a "very little while" prior to Palestine's restoration. The record must have come or else Isaiah stands convicted as a false prophet.

There can be no mistake. Isaiah employs the double entry system of bookkeeping. He notes another item of importance to be introduced with the finding of the sealed book: "The house of Jacob shall not *now* be ashamed neither shall his face *now* wax pale." (Verse 22.) When? "Now"! At the time of the return of fruitfulness to his native land and in the day of the deliverance of the book.

The house of Jacob is the house of Israel, of whom the Jews are a conspicuous part. The text announces a cessation of national trial which did not begin to fulfill until during the late century.

Their troubles have been long standing, beginning as they did in the times of Isaiah when the ten tribes were carried away. Later the Jews were driven into Babylon. They have never been restored to their ancient heritage nor have regained their departed glory. Only in recent years has the first semblance of liberty been accorded them.

Of the trials and sufferings of the Jews since their rejection of the gospel we may briefly summarize.

Routed by the Romans, they were besieged in Jerusalem and passed through such horrors as had not been, "nor ever shall be." Over a million perished in the shambles of that slaughter. Reduced to starvation, they actually ate of their offspring. Overthrown at last, their city was destroyed and their adorable temple burned to the ground. With the perishing of Salem—city of peace, perished also the last vestige of Judaite dominion.

The remnants of that ruined race were banished from the land or else sold as slaves for a foreign mart. Their treatment from this time henceforth was terrible.

The Emperor Constantine, suppressing a revolt among them, cut off their ears and dispersed them as vagabonds to different countries. In the fifth century they were expelled from Alexandria, which had long been one of their safest places of resort. Justinian abolished their synagogues and prohibited them from even entering into caves for the exercise of their worship. He rendered their testimony inadmissible and deprived them of the natural right of bequeathing their property.

Mahomet, whose influence has prevailed over millions, infused within the minds of his followers a spirit of the utmost animosity against the unbelieving Jews. He set an early example of active persecution against them, besieging their castles, banishing them from the country, and parting their property among the Mussulmans.

Romanism, which with Mohammedanism constituted the upper and nether millstones of persecution served them no better. Enjoining her subjects to have no dealings with the Jews, she prohibited them from holding public office. She appointed them to be distinguished by a mark, and decreed that their children should be taken from them and brought up in monasteries.

They were expelled from Spain to the extent of one hundred and seventy thousand families. For them it was conversion, imprisonment, or banishment.

In France a similar fate awaited them. Philip Augustus released all Christians in his dominions from their debts toward the Jews, reserving a fifth part to himself; and afterwards drove them from the country. Saint Louis twice banished them and twice recalled them, and Charles VI finally expelled them from the nation. From that country they were seven times banished. It was the

custom at Toulouse to smite them on the face every Easter, to which the people were regularly instigated by a sermon from the bishop.

At Verdun, Treves, Mentz, Spires, and Worms, many thousands were pillaged and massacred.

Christian England treated them as others. In a single instance, at York, fifteen hundred Jews, including women and children, were refused all quarter—could not purchase their lives at any price. Frantic with despair they perished by mutual slaughter, each father becoming the murderer of his family when death was the only deliverance. So universally hated were they that the barons, to become popular, ordered seven hundred of the Jews to be slaughtered, their houses to be plundered, and their synagogues to be burned. This was in Henry the Third's time. Kings Richard, John, and Henry III robbed them right and left; and Edward I, completing their misery, seized all their property and banished them from the country. Nearly four centuries elapsed before their return.

Saracen, Saxon, Norman, Dane, and Briton seemed to vie with each other in their efforts to plunder and persecute this much-abused race.

But their night is over. The reign of terror has passed, and with it the day of deliverance has dawned. No longer lament they in the morning, "Would to God it were even, and in the even, Would to God it were morning." (Deuteronomy 28: 67.) Jacob's face does not now wax pale.

All nations accord them the fullest liberty, save possibly Russia; and even there the fetters are breaking.

They have found their way into the foremost positions of the nations and have proved themselves sagacious in statesmanship and dextrous in diplomacy. The arts and sciences they have embellished and none have excelled them in the financial field.

It is said that five of the bishops and over three hundred of the clergy of the Church of England are Jews or are of Jewish descent. The continental press of Europe, and many of the leading journals of science and philosophy, are controlled by the Jews; while the foremost professional chairs of the great universities are occupied by this rising race, no less than seventy in Germany being so held.

As linguists, as critics, as philologists, archæologists, political economists, mathematicians, and historians, Jewish names are highly distinguished; while among musicians we have Mendelssohn, Halevy, Meyerbeer, Rossini, Julius Benedict, Grisi, and all the Strauss family. "On a recent occasion no less than twenty-one Jews were decorated with the order of the Legion of Honor in France, though the Jews in that country number only 60,000 in a population of 37,000,000."—Guinness' Light for the Last Days, p. 197.

During the past ten years twenty-five of Hebrew origin have been elected members of the British Parliament, of whom twelve professed the faith of their fathers; and at the recent general election there were twenty Jewish candidates, of whom twelve were elected by large majorities.—Prophetic News, vol. 4, p. 256, 1880.

Well may they sing, then, that beautiful song found in the Jewish book of praise:

Hail, all hail mysterious nation,
Lot of God's inheritance!
Sad though long thy situation,
See a brighter day advance.

Clouds and storms have overspread thee,
Tossed thy bark, disheveled, torn;
But in the hand that chastened, led thee—
Sink, thou could'st not, by it borne.

Did God's vengeance overtake thee?
'Twas in sorrow, not in hate;
Still he purposes to make thee
Above all other nations great.

All this change has come in the nineteenth century. Emancipation was bestowed upon the sons of Jacob in 1830. The following from Ridpath will signify:

It is difficult for a man of to-day who has the English language as his birthright and the principles of English liberty as his bulwark, to understand the bitter, causeless, unreasoning prejudices of race which still held from the exercise of human rights, at so late a period of British history, so large and influential a class of people as the Jews. It seemed as though a considerable portion of the legislation and jurisprudence had been specially contrived for the oppression and distress of the Jewish race. As late as 1830, almost all the rights of citizenship were positively denied to Jewish subjects. No office, civil, military or corporate could be held by a Jew. The profession of law, whether as barrister or attorney was closed against him. A Jew was forbidden to teach school, and might not even serve as janitor of a school building! He was interdicted from voting, and was, of course, excluded from membership in either House of Parliament. It is almost inconceivable that the mere bar of race descent should have been made the instrument of such degradation and oppression; and the wonder is still greater that the measures which were from time to time brought forward for the removal of the load with which every Jew was encumbered, should have been met with violent opposition even in the House of Commons.

After the year 1830, however, the question of reform would not down. Bills were introduced at every session for Jewish emancipation, and at length public sentiment rallied to the cause.—History of the World, vol. 15, p. 373.

Reverend Read tells us, "There is much at present in their civil condition that indicates the returning favor from heaven. Nothing decisive or permanent was done to remove the disabilities of the Jews till the beginning of the present century . . . Yet in the same year (1830) a bill in their favor was carried in France."—God in History, vol. 1, p. 348. Hollis Read, A. M.

Once again the year 1830 looms up in history as a jubilee of liberty to Israel and the church.

We are now quite prepared to determine the time intended for the advent of the sealed book. It is nestled among the mountains of latter-day events. The several divisions of the grand army of the restoration arrive about the same time. First and foremost we see the "ensign"; it occupies the van. Immediately follows the church, attended by the liberation of the Jews, succeeded by the restoration of Palestine and a return of its outcasts to their long forsaken land.

Surely, then, in the light of such luminous events there are none but what will see the "ensign" of the Lord.

10. NATURE OF THE BOOK

The nature of the "sealed book" to come forth as predicted by Isaiah is of a doctrinal kind. It is one that will correct religious error, declaring only the unsullied teachings of our Savior: "They also that erred in spirit shall come to understanding and they that murmured shall learn doctrine." (29: 24.)

It will appeal to a class of malcontents who, by reason of superior insight, have grown dissatisfied with everything in the shape of religion, "And they that murmured shall learn doctrine."

Indeed, it will appeal unto all classes who stand in need of spiritual help:

> In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isaiah 29: 18, 19.

Further information concerning its character will be disclosed in Ezekiel:

11. A RECORD OF THE HOUSE OF JOSEPH

> The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.—Ezekiel 37: 15-21.

The performance required of the prophet was certainly singular. It was more than that—it was symbolical. The mere writing on two sticks and joining them together was in itself meaningless, hence some other fact was suggested. This symbolic style of communication was frequently used by the prophets, particularly when great and important truths were to be revealed.

It was Agabus who took Paul's girdle and, binding himself therewith, dramatically said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts 21: 11.) Paul had been previously admonished by the Spirit not to go to Jerusalem; and it is but natural that his second admonition partook of increased impressiveness. The great image that stood before Daniel in a dream of a night vision, portrayed prophetic facts of national and world-wide consequence to the remotest end of time.

Little wonder, then, that Israel, seeing the performance with

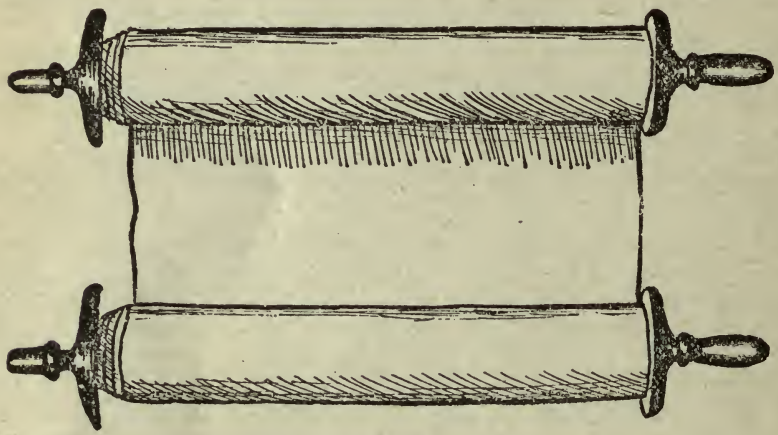
these sticks, prayerfully asked, "Wilt thou not show us what thou meanest by these?"

Their request was granted. An answer was made:

> Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick and they shall be one in mine hand.

The people evidently were satisfied, since no further questioning was made and no further explanation was offered. To them it was perfectly clear.

As a matter of fact, this was but an ordinary reference to the



style of bookmaking in those days. They wrote upon parchments, preserving them rolled upon sticks:

> Roll. A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled upon a stick, and was unrolled when a person wished to read it.—Smith's Bible Dictionary, Peloubet edition, p. 566.
>
> The king being impatient to know the contents, the scribe begins to read immediately: and as the books of the time were written upon long scrolls, and rolled upon a stick, the latter part of the book would come first.—History of the Holy Bible, John Kitto, D. D., F. S. A., p. 403.

The "stick of Judah" would signify some record of national interest and importance. That record was the Bible. It records the history of Judah's rule in Palestine until Jesus came. The other tribes had long since been dispersed or else swallowed up in Judah's imperial glory: there was none left but the tribe of Judah. (2 Kings 17: 18.) To them the Lord ministered his word by prophet and priest, for it was decreed, "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."—Genesis 49: 10. Through long centuries of trial and tribulation they were the only people to receive and preserve for us the Holy Bible. They were the librarians of the revelations. Of them our Savior was born, and to them he directed his personal preaching;

and it was from among the Jews he selected the ministry of the New Testament.

Whatever respect, therefore, is owing the mother that gave birth to the Bible, is due to the Jew, who amid much labor and sorrow, brought forth salvation unto the Gentiles.

Understanding the signification of the "stick of Judah," it will be an easy matter to sense the meaning of the "stick of Joseph." It is another record of a similar nature, an inspired book.

Its importance is further evidenced by the fact that it will ultimately be joined to the Bible, uniting with it in the great work of redeeming Israel—"join them together into one stick." It will contain rare treasures of truth, for unto Ephraim, the offspring of Joseph, were written "the great things of my law" (Hosea 8: 11), and God himself shall bring it forth. The time of its introduction is suggested in the event associated with its forthcoming. (Verse 21.) The gathering of Israel to their own land is alluded to, and this has already begun. It commenced in the last century. How beautifully this blends with the circumstances accompanying the delivery of the sealed book spoken of by Isaiah!

The announcement that God has given other records than the Bible ought not to startle us. He has given many such, but owing to carelessness and other causes they have been lost.

Reference is made in the Bible to the following absent books: Book of Jasher; Book of Nathan, the Prophet; Book of Gad, the Seer; Prophecy of Ahijah; Visions of Iddo, the Seer; Book of Shemaiah, the Prophet; Book of Jehu; Epistle to the Laodiceans; Epistle to the Corinthians; other gospels; Prophecy of Enoch; and many other books. (2 Samuel 1: 18; 1 Chronicles 29: 29; 2 Chronicles 9: 29; 13: 22; 12: 15; 20: 34; Colossians 4: 16; Luke 1: 11; 1 Corinthians 5: 9; Jude 1-4.)

12. JOSEPH ENTITLED TO A RECORD

In the general distribution of sacred books that seems to have been made, there is nothing strange that the house of Joseph should have received one. Why should preference be shown to Judah? They were brother tribes and surely had equal claims, equal opportunities to the distilling dews of inspiration.

Indeed, so far as worth was concerned, the house of Joseph was head and shoulders above the house of Judah. They were greater paternally, numerically, and prophetically; and as such, if favors were to be shown at the hands of the Almighty, in the matter of revelations or inspired records, they should have received at least equal recognition.

The preeminence of Joseph and his posterity is evident from the following facts:

1. That Joseph was born of Rachel, the wife of Jacob's love choice; whereas Judah was born of sore-eyed Leah whom Jacob hated, marrying her only because tricked into it. (Genesis 29: 18-31; 30: 22-34.)

2. That Joseph was loved of Jacob more than all his brethren, Judah included. (Genesis 37: 3, 4.)

3. That Joseph's honor while in Potiphar's house, and during all his life long, was unimpeachable, in striking contrast to the shameless debauchery of Judah. (Genesis 38: 15-18; 39.)

4. That upon Joseph rested the rulership, and whether found as a slave in a foreign land, or as a convict wearing prison clothes, or later as prime minister of Egypt, all is committed into his charge. (Genesis 39: 41.)

5. That all countries became dependents upon Joseph, coming unto him to buy corn.

6. That were it not for Joseph, Judah and his children would have perished in the famine. (Genesis 42: 6; 47: 11, 12.)

7. That Judah and brethren voluntarily prostrated themselves before Joseph, covenanting to become his servants. (Genesis 44: 14-16; 50: 18.)

8. That Jacob adopted Joseph's sons, Ephraim and Manasseh, into the patriarchal family, placing upon them special tribal blessings. Not so with any other of his grandchildren. (Genesis 48: 5-20.)

9. That Joseph and children received three tribal blessings, whereas Judah received but one. (Genesis 48: 22-26; 49: 22-26.)

10. That the birthright blessing of Reuben, the first-born, was taken from him and given to Joseph's children. (1 Chronicles 5: 1, 2.)

11. That the posterity of Joseph would become a multitude of nations. (Genesis 48: 19.)

12. That Joseph's blessing was greater than that of Abraham, Isaac, and Jacob. (Genesis 49: 26.)

13. That the blessings pronounced upon Joseph and children were more numerous than those given his brethren, occupying more than four times the scriptural space of that of Judah, and were considerably longer than all the other tribal blessings put together.

14. That the house of Joseph received a later tribal blessing through Moses, again exceeding and excelling that of Judah. (Deuteronomy 33.)

15. That the descendants of Joseph were the strongest numerically, exceeding Judah by eight thousand seven hundred; Levi by sixty-two thousand two hundred; and Simeon by sixty-three thousand. (Numbers 26.)

16. That whereas between the first census and second census, Reuben lost twenty-eight hundred, Gad five thousand one hundred and fifty; Naphtali eight thousand, and Simeon thirty-seven thousand one hundred, Joseph increased twelve thousand five hundred.

It was the growing greatness of this favored people that called from Joshua the remark, "Thou art a great people and hast great power; thou shalt not have one lot only."—Joshua 17: 17.

In process of time the ascendancy seemed to center upon Ephraim, Joseph's youngest son, hence we read: "I will make

Ephraim to ride, Judah shall plow, and Jacob shall break his clods." (Hosea 10: 11.)

This preeminence will be maintained to the end; for while God has promised strength to Judah, he has decreed "salvation" to Ephraim. And in the great work of the final restoration of the house of Israel, when all the tribes shall be represented, Ephraim will occupy the distinguished place of the first-born. (Zechariah 10: 6-12; Jeremiah 31: 9.)

Thus we note the continual fulfillment of Joseph's dreams, wherein he saw his brothers' sheaves and the sun, moon, and eleven stars making obeisance unto him.

In addition to all this unrivaled glory, the peopleof Joseph were a spiritual people. They were in touch with God and received of his revelations. Why not? If merit counts, then give them ten times as much as Judah.

The patriarchal blessing of Jacob pronounced upon Joseph "the blessings of heaven above." It was meet, therefore, that the Lord should reveal unto them. And so we read, "The watchman of Ephraim was with my God," hence the Lord "taught Ephraim to go" and "laid meat unto them."

Indeed he visited them by an abundance of visions: "I have also spoken by the prophets, and I have multiplied visions and used similitudes by the ministry of the prophets." And again, "I have written unto him [Ephraim] the great things of my law." (Hosea 9: 8; 11: 3, 4; 12: 10; 8: 11, 12.)

Surely, then, if Judah, with all his inferiority, was entitled to a sacred book, how much stronger the claims of the great and ennobling house of Joseph for similar recognition!

13. JUDAH AND JOSEPH SEPARATED. TWO BOOKS REQUIRED

Doubtless the Lord had good and sufficient reasons for giving other records than the Bible, and whatever the reasons for the giving of the Bible, the same hold good for the other records.

One very apparent reason why the house of Joseph should be favored with a record, independent of the one delivered to Judah, is the fact that they were far removed from the land of Judah, and consequently were deprived of the oral and written word ministered by the prophets and apostles who labored among the Jews. True, the children of Joseph while in Caanan lived in the neighborhood of the children of Judah, and while thus associated did not require separate scriptures, neither did they have them. There was then no stick of Judah and no stick of Joseph. All the tribes shared the same book, what little of it they had. Neighbors together may drink at the same spring, but once they separate new springs must be sought.

And so it was that Israel, unwilling to live peaceably with each other, were obliged to live apart. They were riven asunder and driven from their possessions. The ten tribes were carried into captivity and the children of Ephraim going "into far coun-

tries" were "cast out of sight." "There was none left but the tribe of Judah only. (2 Kings 17: 18-20.)

Exceeding was the anger of the Lord aroused against the children of Joseph. It was his purpose, however, to afflict them only "till they acknowledge their affliction and seek my face: in their affliction they will seek me early." "Ephraim bemoaning himself" and putting away his "idols" appeased the anger of an offended God and mercy was extended.

Notwithstanding a dark and cloudy day, the descendants of Joseph will regain their olden glory, for, "I will strengthen the house of Judah, and I will save the house of Joseph. . . . And they of Ephraim shall be like a mighty man, . . . I will hiss for them and gather them; for I have redeemed them; and they shall increase as they have increased." (Hosea 5: 15; 14: 8; Jeremiah 31: 18-20; Zechariah 10: 6-8.) Aye, *"They shall increase as they have increased." A populous people somewhere!*[64]

14. DESCENDANTS OF JOSEPH LOCATED IN AMERICA

That Israel was scattered "from one end of the earth even unto the other," requires no argument to prove. A mere reading of the following texts will suffice: Deuteronomy 4: 27; 28: 25, 37, 64; Amos 9: 9; Isaiah 26: 15; Jeremiah 24: 9; 34: 17; Zechariah 7: 14. Consequent upon such a universal scattering, a portion of them necessarily found their way to America.

This dispersion seems to have been already accomplished in the days of Ezekiel, 587 B. C.: "My flock was scattered upon all the face of the earth." (Ezekiel 34: 6.)

Nor are we without information as to which particular portion of the house of Israel came to this country. Everything points to the descendants of the house of Joseph. Their patriarchal blessings given under the spirit of prophecy, together with later symbolic sayings, falling from the lips of those who uttered no idle words, definitely direct our attention to this continent and no other.

The following will furnish a clew, gathered from the prophetic blessings pronounced upon Joseph and his posterity. It is very concise. Every word is measured and every word does duty:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.—Genesis 49: 22.

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.—Verse 26.

Let them grow into a multitude in the midst of the earth.—Genesis 48: 16.

His seed shall become a multitude of nations.—Verse 19.

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits put forth by the sun, and for the precious things put

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[64]"Nor shall Judah alone be restored. God will save likewise the house of Joseph though he appears to have long entirely forgotten them. He will hiss for them and gather them. He will make them as it were the seed of his millenial church and cause them to be instrumental in spreading the knowledge of his truth to the uttermost parts of the earth."—General and Connected View of the Prophecies, vol. 2, p. 271, Reverend G. S. Faber.

forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, . . . He shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.—Deuteronomy 33: 13-17.

From the foregoing we gather:

1. That Joseph was to receive a "land."

2. That it would be remarkably fruitful, producing "the precious things of the earth and the fullness thereof." As such it will be extensive and must be located in several zones.

3. That it will be situated at the "ends of the earth," at "the utmost bound," the furthermost point and place from where the patriarchs stood when pronouncing these blessings. They were pronounced in the land of Egypt and on the borders of the land of Canaan. Striking out from that point any direction toward the furthermost "land" located at the "umost bound" or "end of the earth" will bring us to America.

4. That it would be a land exceeding in extent, "prevailed above," the inheritance received by Jacob's progenitors, Abraham and Isaac, who received only the land of Canaan. America is certainly more extensive.

5. That it would be such a land as would permit Joseph's descendants to become "a multitude of nations." America would permit this. What other country would? A multitude of nations were living on this continent at the time of its discovery by Columbus, ranging all the way from the semicivilized Incas and Aztecs to the more barbaric tribes of the north. It is estimated that fully two thousand dialects were once spoken by the multitudes of Indian nations upon this land.

6. That to occupy this land the children of Joseph, "branches," must needs go "over the wall," the sea. With this agree the words of the prophets, who, speaking of the inhabitants of Heshbon and Sibmah, declared that "her branches are stretched out, they are gone over the sea."[65] (See Isaiah 16: 8; Jeremiah 48: 32.) An important event, surely, since twice recorded by different prophets and almost in the same language. Heshbon and Sibmah were places occupied by Israel. (See Numbers 32: 37, 38; 21: 25.)

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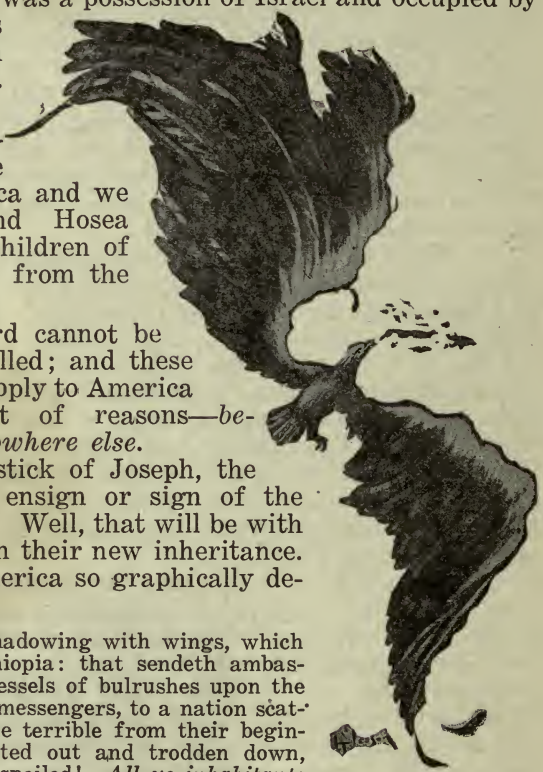
[65]Doctor Lowth commenting on Jeremiah 48: 32: "thy plants are gone over the sea, they reach even to the sea of Jazar." The words imply that the principal inhabitants are carried away and pass over the sea.—Horæ Apoclypticæ volume 3, p. 72. E. B. Elliott, A. M.

The Totten Memorial Association dedicated to the memory of Professor Totten, America's foremost chronologist and ethnologist, observes: "The vine of Sibmah was the appropriate emblem of transjordanic Israel. It represented Israel on the frontiers, Israel in close contact with the Gentile and heathen world. The lords of the Gentiles broke down its choice plants, 'which wandered into the wilderness: its shoots were spread abroad, they passed over the sea.' (Isaiah 16: 8.) In spite of the breaking down of the choice branches of the Vine of Sibmah, its shoots were spread abroad. These shoots were men of Israel. 'They passed over the sea.' Jeremiah utters a similar oracle, saying: 'With more than the weeping of Jazar will I weep for thee, O Vine of Sibmah: thy branches passed over the sea, they reached even to the sea of

No doubt it was this same migration that the prophet referred to in the succeeding chapter, "Flee, get you far off, dwell deep, oh ye inhabitants of Hazor . . . arise, get you up unto a wealthy nation that dwelleth without care, saith the Lord, which have neither gates nor bars which dwelleth alone." (Jeremiah 49: 30, 31) At this time America dwelt without concern or "care," requiring no fortifications, "gates nor bars." It was isolated, "alone," and verily "far off." Hazor was a possession of Israel and occupied by them, hence it was to them that Jeremiah directed his counsel. (Joshua 11: 10-23.)



With these clews before us there is no trouble tracing Israel to America and we can readily understand Hosea when he said that the children of Ephraim "shall tremble from the west." (Hosea 11: 10.)

The word of the Lord cannot be broken, it must be fulfilled; and these prophecies unfailingly apply to America for the very plainest of reasons—*because they can apply nowhere else.*

But what about the stick of Joseph, the sealed book, the great ensign or sign of the latter-day dispensation? Well, that will be with the children of Joseph in their new inheritance. It will be located in America so graphically decribed by Isaiah.

Woe (Ho!) to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! *All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign* on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord

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Jazar: upon thy summer fruits and upon thy vintage the destroyer is fallen.' (Jeremiah 48: 32.) But in spite of the ravages of the destroyer of the Gentiles, the outcasts of Israel, his fugitives from the destroyer (Isaiah 16: 3, 4,), dwelt for a while in the dark shadow of Moab, and then passed into the wilderness and passed over the sea . . . Zechariah says, as translated by Doctor Robert Young: 'He hath passed over through the sea, and hath pressed and smitten billows in the sea.' (Zechariah 10: 11.) All this was involved in the blessing in the racial covenant of promise, for God gave to Joseph, 'Blessings of the deep that coucheth beneath.'" . . . "Whence came these ancient traditions of a land beyond the sea? After diligent investigation, I am convinced that they came from the blessings pronounced on Joseph in the racial covenant of promise. The descriptions given of his land by the Patriarch Jacob and the lawgiver, Moses, indicate a land beyond the sea, beneath which the deep

said unto me, I will take my rest, . . . For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. . . . In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.—Isaiah 18: 1-3; 4, 5, 7.

Now when we take our stand where the prophet stood when uttering this proclamation at Jerusalem, and look "beyond the rivers of Ethiopia," the Nile and its magnificent tributaries, which lay to the west of Jerusalem, the first and only land "beyond" is North and South America, stretched out like two great wings.[66]

It is on this land therefore that he will uncover and lift up the ensign.

And he will lift up an ensign to the nations from far, and will hiss [call] unto them from the end of the earth.—Isaiah 5: 26.

Again taking our stand at Jerusalem, and locating the "end of the earth," it will be found in the furthermost regions, the opposite side of the globe, which once more brings us to America, where the "ensign from far" will be raised.

It is on this continent, then, that the ensign, or "sign," as it is rendered in the Breeches Bible, will be lifted up and the gospel trumpet blown. Israel, the church, shall no longer be as a vine "pruned" and "cut down" and left to her bitter persecutors, "the fowls" and "beasts of the earth." They will again "be brought unto the Lord of hosts"; for "swift messengers" shall be sent to reclaim them from the enemy, by whom they have been "scattered and peeled" and "trodden under foot."

And this was to be accomplished in the selfsame time predicted by all the other prophets, "afore the harvest," which as Jesus tells

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coucheth, and that extends 'Unto the utmost bound of the everlasting hills." Jacob was in Egypt when he blessed Joseph. Now if we go from Egypt to the utmost bound of the everlasting hills, and go either east or west, we will come to the United States of America, in the region of the Rocky Mountains, the backbone of the continent. The language, in its strict significance and grammatical structure, indicates this. Do not explain it away by calling it oriental extravagance. It means just what it says."—Our race Quarterly, September, 1910, pp. 89, 91.

Note: The half tribe of Manasseh were among those of "transjordanic Israel" dwelling as they did on the other side of Jordan. They were the offspring of Joseph and constituted the bulk of the colony that came to America under Lehi in 600 B. C.

[66]"To understand the oracles of the Hebrew prophets, we must keep in mind the geography of their own times. The Cushmen or Ethiopians were the pioneers of ancient civilization. Hereodotus, the father of secular history, says: 'Where the south inclines towards the setting sun lies the country called Ethiopia, the last inhabited land in that direction.' As it was the last inhabited land towards the setting sun, if we find a new land beyond it in that direction it must be in the west, beyond the sea. The Hebrew prophets tell of this land—a land beyond the sea.

"Any land beyond the Pillars of Hercules and the Atlantic coast of

us "is the end of the world." (Matthew 13: 39.) It is the "latter days," "the eleventh hour," "the hour of God's judgment," the time of the "great supper."

No doubt it was these and other prophecies that led Reverend Mr. Reid, in 1828 to express the following:

> And perhaps it may not be improper for us to indulge the hope that as the land in which we live was the birthplace and the nurse of civil liberty; so also in America, true religion shall first begin to flourish.—Seven Last Plagues, p. 217, Pittsburgh, Pennsylvania.

In this connection we commend the remarks of Bishop Horsley: "The trumpet" is "the trumpet of the gospel," and "a pruning of the vine shall take place after a long suspension of visible interpositions of Providence, just before the season of the gathering of the fruits. A vine in the prophetic language is an image of the church of God." He further states that, "This season is fixed in the beginning of the verse: for *afore the harvest* . . . when a renewed preaching of the gospel shall take place in all parts of the world," which he again observes shall be in "the latter ages after a long suspension of the visible interpositions of Providence. . . . The swift messengers will certainly have a considerable share as instruments in the hands of God in the restoration of the chosen people. Otherwise, to what purpose are they called upon to receive their commission from the prophet? But the principle part they will have to act will be that of the carriers of God's message to the people. . . . The situation of the country destined to so high an office is not otherwise described in the prophecy than by this circumstance, that it is to be beyond the rivers of Cush: That is *far to the west* of Judea, if these rivers of Cush are to be understood, as they have been generally understood, of the Nile and other Ethiopian rivers."—Letter on Isaiah 18. (Faber's View of the Prophe-

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Africa must be 'over the sea,' from the old world. Now, however marvelous it may appear to us, and however contrary to our preconceived opinions and theories, the Hebrew prophets foresaw and foretold such a land. The God who created the world knows all about its physical geography. If the Hebrew prophets wrote under inspiration of his Spirit, as they claim to do, it should not seem strange to us that they perceived some things beyond the ken of mere human wisdom. . . .

"If this be true, and there is no sufficient reason for doubting it, to describe a land as beyond the realms of the Ethiopians, is to locate it beyond the utmost confines of the Old World. Such a peculiar expression is used for this very purpose. . . .

"Reading this prophecy (Isaiah 18: 1-3) in the light of ancient geography and history, it is evident that the peculiar language with which it is introduced was selected by the penetrating spirit of truth to indicate a land beyond the utmost confines of the Old World. It is 'over the sea' from it. For one of its characteristics is that it sends its ambassadors by sea. Isaiah lived in Jerusalem. Starting there, and going either east or west beyond the Ethiopias of that day, we cross the sea, the Pacific Ocean or the Atlantic Ocean, and in either case come to the United States of America. It is the land and the only land we can reach, according to the designation of it given in this great prophecy."—Our Race Quarterly, September, 1910, pp. 91, 92, 93, 94. Published by The Totten Memorial Association.

cies, vol. 1, pp. 159-165; Dissertations, etc., vol. 3, pp. 147, 148, edition 1818.)

15. HOW TO BE BROUGHT FORTH

The manner in which this ensign shall be revealed—this record discovered, is indicated by Isaiah in the same chapter wherein he speaks of the sealed book.

Prophesying of distress unto Ariel, Jerusalem, "the city where David dwelt," he then compares unto it a people whose particular name he divulges not. All we may know of their nationality is that they were Israelites. They stood in the same relationship to God as did the inhabitants of Ariel,—"*and it shall be unto me* AS *Ariel.*" (Let it be recalled by the reader that the ancestry of the Nephites and Lamanites once dwelt at Jerusalem and that they were Israelites.) Concerning this people we are told that they "shall be brought down, and shalt speak out of the ground, and thy speech shalt be low out of the dust, and thy voice shalt be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."—Isaiah 29: 4. Four times in one verse he emphasizes the fact that this people shall be brought down and "shalt speak out of the ground." An impressive event!

Now the only way for any nation or people to speak out of the ground, would be for that people to write their history, hide it up in the earth, and after having passed away, their history being recovered, that people would speak through its record out of the ground. With this agrees the Psalmist David:

> Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase.—Psalm 85: 11, 12.

Here it is shown that just before the land of Israel shall yield its increase, "truth" shall spring out of the earth. What is truth? Let David be his own interpreter, "Thy law is the truth." Jesus said: "Sanctify them through thy truth, thy word is truth." (Psalm 119: 142; John 17: 17.) Thus it appears that a historical record containing the word of the Lord should be taken out of the earth.

> Let the skies pour down righteousness; let the earth open and let them bring forth salvation.—Isaiah 45: 8.

16. RECAPITULATION

We offer the following summary of the prophecies pertaining to the bringing forth of an inspired record.

1. That a sign will be given.

2. That it will be set up at the time of the gathering of Israel.—The Book of Mormon was revealed at this time.

3. That it will be something extraordinary, a marvelous work and a wonder.—The Book of Mormon is surely such.

4. That it will show itself unto all nations.—The Book of Mormon is now printed in many languages.

5. That it will consist of the revelation of a sealed book.—So far as human ability to translate the Book of Mormon was concerned, it was powerless; the book was locked, "sealed," both to the

learned and the unlearned. Were it not for the Urim and Thummim received with the plates, the book would still remain a mystery. This instrument consisted of two transparent stones set in silver bows; looking through them the prophet received the mind of the Lord on whatever matter was under investigation. Possession of this constituted a "seer" in ancient times. The following texts on the Urim and Thummim will afford additional light: Exodus 28:30; Leviticus 8:8; Numbers 27:21; 1 Samuel 28:6; Ezekiel 2:63; Nehemiah 7:65.

6. That it will be delivered into the hands of an unlearned man.—Joseph Smith was an uneducated youth of twenty-two years when he received the plates.

7. That it will not be translated by the wisdom of man. A transcript of the characters or "words" of the book was sent to a learned man celebrated for his literary attainments, Professor Anthon, of New York City, who, after admitting the genuineness of the characters, confessed that he could not read a "sealed' book.[67]

8. That it would reveal itself a little while before the return of Lebanon to be a fruitful field. The Book of Mormon was discovered just twenty-six years previous to this event.

9. That it would come at a time when the disabilities of the Jew would be removed. The Book of Mormon was first published in 1829. Jewish emancipation began in 1830.

10. That it would be a religious and doctrinal book. The Book of Mormon is eminently so.

11. That it would be a record of the house of Joseph. This is the claim set forth in the Book of Mormon.

12. That it would contain the great things of God's law. The reader of the Book of Mormon will determine this.

13. That it would be brought forth on the land shadowing with wings. America.

14. That it would come forth "out of the ground."

Where, then, will the reader find anything that fulfills these prophecies as does the Book of Mormon? Nay, find anything that even makes a pretense at fulfillment. The Book of Mormon is, in fact, the only record claiming to fulfill them, and as such, must be the predicted book.

It has come in the right manner. It was revealed at the right time. It sets forth the right claims. It is a record of the right people. It was discovered in the right place, and was brought forth in the right land. *It must be of divine origin.*

17. WITNESSES TESTIFY

In addition to the testimony of "Moses and the prophets" we submit the evidence of eyewitnesses, of those who lived in the times

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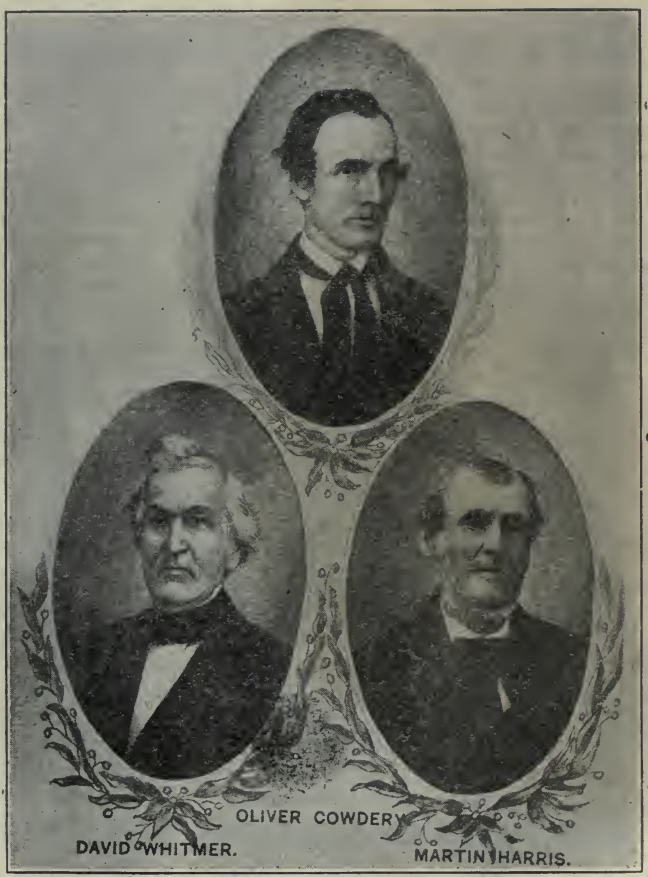
[67]In a New and Critical Translation of Isaiah by Franz Delitzsch, D. D., the following rendition of Isaiah 29:11 is offered: "And the revelation of all this will be to you like words of a sealed writing which they give to him who understands writing, saying, Pray read this; but he says, I cannot, it is sealed." —Prophetic Times, vol. 10, p. 24.

when these things were brought forth. This may not be necessary, but it will serve to show, at any rate, that Joseph Smith was in no way laboring under any hallucination, in making the claims he did.

Testimony of three witnesses:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our



WITNESSES.

Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ,

that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

Testimony of eight witnesses:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER.
JACOB WHITMER.
PETER WHITMER, JR.
JOHN WHITMER.
HIRAM PAGE.
JOSEPH SMITH, SEN.
HYRUM H. SMITH.
SAMUEL H. SMITH.

One cannot but be impressed with the peculiar positiveness attending these testimonies; no guesswork about it. It carries the full tonal quality of truth, and poises itself in the sacred element of sublime assurance. They "saw," they "heard," they "handled."

The objector has clamored for additional testimony, feeling that the affirmations of twelve men are insufficient. Indeed such have contended for a personal view, refusing to accept unless thus gratified. These would fare unfortunately had they lived in the days of other dispensations. They would refuse to follow Gideon on the grounds that he was a self-assumed leader, himself, only, seeing the vision. Moses they would repudiate, since with the angel they could not commune, nor gaze upon the burning, fiery bush. Nor would they repent at the preaching of Jonah, hearing not for themselves the death doom of Nineveh.

And what would such unbelievers have done in the apostles' times? The resurrection of our Lord they would ignore, since he showed himself, "not to all the people but unto witnesses chosen before of God." (Acts 10: 41.) This testimony they would spurn as a cunning concoction, gotten up by a conniving clique—"chosen witnesses."

It is a noteworthy fact well substantiated in sacred story that the most important and most serious truths were invariably supported only by the bare bald testimony of the few. Noah combatted the opposition of the world with his announcement of an approaching flood. Sodom and Gomorrah fell under fiery condemnation because of their rejection of the unsupported testimony

of Lot, and all Israel were obliged to accept the single-handed statement of the great high priest concerning the miraculous contents of the ark. They believed that within that ark reposed a pot of manna, a sample of that food which rained from heaven for forty years; two tables of testimony written with the finger of God, and Aaron's rod that budded.

These statements the people were under obligation to receive, or if rejected would lose their souls. It was a case of believe or be damned, there was no alternative.

And what evidence has the world to-day of the resurrection of Christ outside of the statements of the Bible? They tell us there are no living witnesses, nor have there been for eighteen hundred years, and yet we find millions who are ready to stake their all on that transaction.

"Oh, but," says one, "there were above five hundred brethren who saw Jesus at once." Where is their testimony? Certainly not in the Bible! All we have for it is the writings of one man who makes statement to that effect. This is entirely inadmissible so far as the testimony of the five hundred is concerned. It would not be accepted in any court on earth. Then, again, where is the original documentary evidence of this one man? All we have is a reputed copy of a copy of a copy, etc. There is not a single original manuscript of the Bible in existence. They have long since been lost, hundreds of years ago. What we have are purported copies. And even though the original manuscripts were in existence, the resurrection is not supported by an overabundance of evidence. There are the testimonies of four and four only: Matthew, John, Peter, and Paul. Whatever any other writer says about it is second-handed hearsay and not evidence.

Surely then, in the light of such rarity of testimony establishing the former day dispensations, that which is supported by twelve good men and true, is, at least, equally as strong and quite as reliable. It is worthy of acceptance.

But the most effective evidence any man can adduce is the logic of the law, and the approval of time-tested principles. Supported by the sayings of the seers and the premonitions of the prophets, the case rests upon the very bosom of divinity, where error cannot be. It breathes a celestial atmosphere, healthful and invigorating to right, but weakening and ruinous to wrong.

It was unto this unbribable witness that our Lord ever appealed. He asked for, and proffered no greater: "For had ye believed Moses ye would have believed me, for he wrote of me. But if ye believe not his writings how shall ye believe my words?" (John 5: 46, 47.)

We have no apology, therefore, to offer for the overwhelming evidence of Moses and the prophets on behalf of the Book of Mormon; for "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 31.)

18. EVIDENCE OF ARCHÆOLOGY

Aside from the evidences already submitted, there is an abundance of collateral testimony whose mines we have not explored and whose oceans we have not crossed.

It corroborates the Book of Mormon at every turn of its interesting narrative. This testimony is gathered from the archæological fields of research now so prolific in their ever-increasing disclosures.

Does the Book of Mormon speak of a highly cultured people once engaged in farming, herding, mining, smelting, and manufacturing? So does archæology.

Does the record say that the ancient Americans made use of

Ancient Aztec calendar stone in museum, City of Mexico. Pronounced as perfect in its purpose by eminent astronomers.

brass, copper, tin, steel, gold, and silver in abundance? So does the antiquarian with his collections of antiquity.

Does the book describe the construction of magnificent forts, temples, bridges, and extensive roads leading from city to city? So does the explorer who has penetrated the jungles of Central and South America.

And again, does the Stick of Joseph affirm that the ancestry of the Indians were Israelites, whitened in skin and educated in Hebrew and Egyptian? So does the ethnologist after years of search and research.

Scientific research has said that America was formerly inhabited by two nations of different origin and race, the one ante-

dating the other hundreds of years. That instead of coming by way of Bering Strait, according to the popular idea, they first landed in the regions of Central America; and all this is graphically described in the Book of Mormon.

It is now universally recognized that the original occupants of this country were in every respect equal to the contemporary civilization existing in the eastern world. That they wrote upon plates of imperishable material, possessed a knowledge of the mariner's compass, were astronomers of the first order, and had a system of keeping the calendar perfect in its construction. And the information concerning these intellectual achievements was first brought to light by the Book of Mormon.

Herein is manifest the divine character of the book. Joseph Smith was but a poor and unlearned backwoods boy, unpermitted by opportunity, wealth, or learning to institute scientific explora-

RUINS IN CENTRAL AMERICA.

tions in the labyrinths of unexplored America. Neither was it possible for him to plagiarize from other publications the wonderful information divulged in the Book of Mormon, for the simple reason that such information was not yet published.

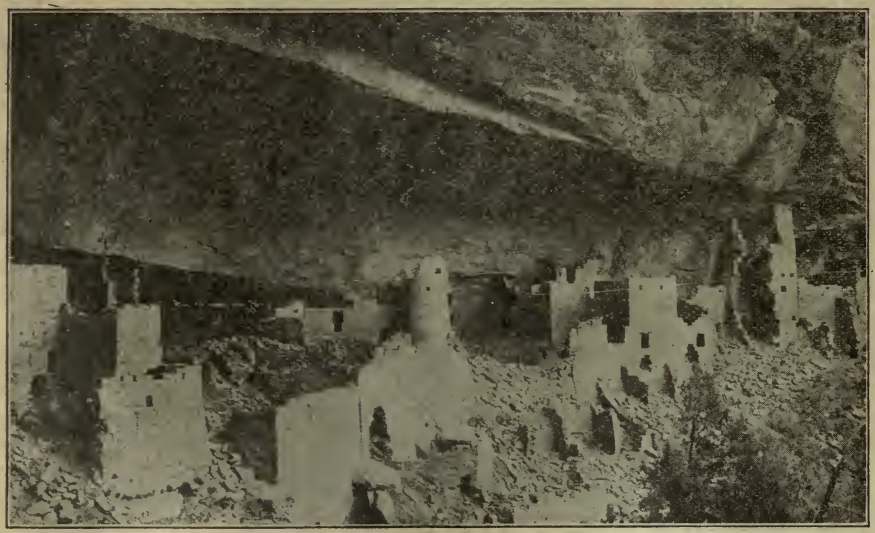
Immediately upon the publication of the book, however, Messrs. Waldeck, Stephens, Catherwood, Norman, Charnay, Delafield, and a host of others got to work, and after extended research amid tumuli and tribe, forest and fastness, smiting the stony lips of revelating ruins, unfolded an astounding fund of information, invincibly confirming Cumorah's treasure already whispering "low out of the dust." It has led where others followed; an ineffaceable mark of its inspiration.

Space will not permit us to delineate upon those prehistoric

finds displayed in the fossil remains of the horse, the camel, the elephant, and the mastodon; nor yet may we follow the cliff dweller to his dizzy home. Great and terrible was the destruction which changed the whole face of the land nearly two thousand years ago, so evident to the archæologist and geologist, and which is so vividly described in the Book of Mormon.

Interesting would it be to listen to Baldwin, Boudinot, and Priest relate their explorations, and of how they learned that the ancient Americans were once in possession of a sacred book which was handed down from father to son and at last buried in the earth. But intensely more interesting is it to learn of these things from that record of primitive information—the Stick of Joseph in the hands of Ephraim.

And whence received Joseph Smith all this wondrous wealth of knowledge so clinchingly confirmed by scientist and scholar? It



Ruins "Cliffs Palace" Mesa Verde, Colorado.

will not do to say that he bought up or duped the vast army of antiquarians who have been and are at work resurrecting an embalmed America wrapped in the shroud of ruin and relic.

Hampered by youthfulness, hedged by illiteracy, and walled in by poverty, the only open avenues of enlightenment were those of either guesswork or God. The reader will take his choice, but we confess that it will require more faith to accept the former than to believe the latter.

19. LITERARY AND MORAL FEATURES

Making an examination of the book we are amazed at its inimitable plan, its gigantic foundation, its unique construction, its

wonderful fitness, and its peculiarly triumphant climax. Its propositions are eternal and exhibit a comprehensiveness of grasp, world-wide in interest and control. Indeed, it is a harmonious commingling of the ordinary and the extraordinary, yet every incident unfolding as gently as a summer's morn. Unlike other books it presents a beautiful blend of the past and future. As intricate as anatomy and correspondingly united, each writer exhibits a splendid independence, yet all forming an essential, integral composition of a grand whole.

Viewing it as a moralizing force it presents the nature of man in all his noble and ignoble qualities, ultimately reaching an undivided verdict that right is right, wrong is wrong, and God is good.

As a still small voice portraying the transient experiences of time, it unobtrusively impregnates one with a largeness of view, and a nobility of resolve. Indeed it appeals to us as the voice of God, calling with irresistible persuasion from the indolence of waywardness to the activities of a better life.

By it we strike a balance, we take our bearings, and going hand in hand with God, labor on in a fullness of faith of a glorious salvation.

20. INTERNAL EVIDENCE

In addition to these literary and moral excellencies the Book of Mormon presents an inspirational quality, equaled only by the Bible. In it may be found prophecies of momentous importance remarkable in their nature and of interest to all. Nor are they rainbow predictions, always ahead and never caught up with. Many of them have been startlingly fulfilled while others are now coming to pass. Take for instance the prophecy on the suffering of the saints, where on page 496, speaking of the time when the book shall be revealed, it says, "And it shall come in a day when the blood of the saints shall cry unto the Lord because of secret combinations and the works of darkness." At the time of its publication the skies of religious sufferance were clear. Not a ripple on the smiling sea of boasted American freedom. Liberty's bell had long since tolled toleration to all. And yet within three years the floodgates of fury were broken, permitting an onrush of persecution unparalleled in modern times.

It is only necessary to mention their expulsion from Jackson County, Missouri, where twelve hundred men, women, and children were driven at the hands of Missouri mobs to seek refuge elsewhere. Plundered of their property they settled in Clay County, only to be again expelled, this time into the wild and uncultivated counties of Caldwell, Carroll, and Daviess. Purchasing their property they here hoped to effect a permanent settlement, but no! their political principles were too well known; the Saints were antislaveholders and Missouri at this time was a slaveholding State.

Meanwhile their troubles continued. It was in vain they implored the rulers of the land for protection, their repeated petitions being answered only with repeated insults. Eventually a climax was reached, in the issuance of that famous order of extermination

by the governor of the State. A fitting tableau to such murderous proceedings!

Cast forth upon the bleak, snowy prairies, houseless and unprotected, they were hunted like wild beasts. Men, women, and children were whipped with hickory withes, their bodies being lacerated in a fearful manner, or else tied to trees and deprived of food until obliged to gnaw the bark in order to sustain life.

The massacre at Haun's Mill is still fresh in the memories of the older citizens as the most barbaric butchery of the age. Defenseless citizens were attacked without a moment's warning in a most inhuman manner, with bludgeon, corncutter, and gun. Seventeen were slaughtered, the rest escaping only by fleeing to the woods and forsaking their properties to be pillaged by their Christian (?) persecutors.

Fifty or sixty of the Saints were thrust into dungeons, bound in chains, and it is said were fed on human flesh, termed by their persecutors, "Mormon beef."

Finally, after laying waste their fields, shooting down their cattle and burning their dwellings; they forcibly expelled them from the State, some fifteen thousand bleeding, suffering Saints. Their holdings were confiscated to pay the expenses of the war, and this proving inadequate, the legislature appropriated two hundred thousand dollars to cover the deficiency. In these depredations the Saints lost some two million dollars' worth of property, never receiving a cent of reimbursement.

It is unnecessary that we mention the names of the ringleaders of such brutal proceedings; suffice it to say that clerical cloth was usually found in the van, Bible in one hand and sword in the other.

The evidence certifying to these illegal proceedings is too well known, to ever permit of any questioning. Memorial upon memorial accompanied by sworn affidavits, begging for redress, is piled up on the archives of State and Congress. But there was no redress nor has there been unto this day. "Gentlemen, your cause is just," replied President Van Buren to a delegation of Latter Day Saints imploring at his feet for protection against their inhuman murderers, "but I can do nothing for you, if I would I'd lose the vote of Missouri."

The Saints cannot be charged as the cause of these troubles unless it be their faith, so unlike that of their sectarian neighbors, excited every opposition to down it at all costs. It is the story of truth and its trial in every age, and it is the decree of Jesus Christ for all time to come: "Ye shall be hated of all nations for my name's sake." (Matthew 24: 9.)

The following from Reverend Smucker, an unbeliever in our faith is quite correct:

> My heart sickens and the blood freezes in my veins while I write and while I contemplate the worse than savage atrocities inflicted upon the most law-abiding, peaceful, unoffending people that ever graced the footstool of God.

What but the power of prophecy could have foretold such calamities?

The Book of Mormon, then, stands upon its merits, its every page enstamped with inspiration and guaranteeing redemption at par at the altar of every honest prayer:

> And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.—Book of Mormon, p. 544, small edition, p. 775, authorized edition.

Unalloyed truth! Like a young giant conscious of his conquering strength, it invites all to make this personal test. Impostor I hear? Never! Where the impostor so insane as to throw away his chance for success by referring his case to so unbiased a Judge?

Proved by archæology, demonstrated by discovery, confirmed by internal teaching, backed up by the Bible, and rendered impregnable by prophecy, having won its way against all kinds of powerful opposition, the book, serenely conscious of its irresistible strength, is ready to stake its all on the results of a single issue, suffering the honest investigator to choose the time and place. *It must be of divine origin.*

21. THE USE AND PURPOSE OF THE BOOK OF MORMON

It is valuable as an educational work, bringing to light the history of a highly cultured and long extinct people. It is the only record of its kind.

It is of priceless worth to the antiquarian, assisting him to locate and follow up his researches among the ruins.

It reveals the manner of the Lord's dealing with his people on this continent, relating the mighty miracles performed among them.

It teaches the gospel of Christ in great plainness, that none may misunderstand.

It comes as another witness to the power and indispensableness of the gospel of Jesus Christ; the Bible being that other witness.

It tends to dissolve the ever-increasing clouds of infidelity towards the Bible, by fulfilling its prophecies, thereby witnessing for it as a true record.

It comes as an ensign of the restoration, an essential announcement that the kingdom of heaven is at hand.

It is a record of the house of Joseph, and of particular importance to that people, revealing unto the Lamanites (Indians) what great things the Lord hath done for their fathers.

It comes uniting itself with the Stick of Judah that the purposes of God in the restoration of the house of Israel may be speedily accomplished.

It contains prophecies of momentous nature, pertaining to coming events of interest and concern to all.

It comes that the meek may increase their joy in the Lord and the poor among men rejoice in the Holy One of Israel, that the eyes of the blind may see out of obscurity, the erring come to understanding, and the murmuring learn doctrine.

22 THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS VERSUS MORMONS

It must not be entertained that the Book of Mormon has aught to do with the people of Utah, who, unfortunately, are graced with the misnomer "Mormons." The book in no shape or manner indorses that miserable institution; to the contrary it inveighs against their accursed characteristic in unstinted terms:

> Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken unto the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women.—Page 171.

It may be interesting to know just how the "Mormons" came into possession of the name, which, through them, has become so sadly sullied. Upon the organization of the Church of Jesus Christ of Latter Day Saints in 1830, this being its official name, singular success attended it. In a few years it had spread to all parts of the United States, the Canadas, and the British Isles. As might be expected, the ensign of the restoration (the Book of Mormon) occupied a conspicuous place and naturally attracted foremost attention; hence arose the nickname "Mormon." At that time the name signified nothing more nor less than a belief in the Book of Mormon. There were no charges of immorality, not the remotest; and polygamy was unheard of.

Matters progressed favorably, the church experiencing a phenomenal growth, tens of thousands accepting the new-found faith.

In those days the storm of persecution was raging, and culminated in the assassination of the Prophet Joseph Smith and his brother Hyrum in June, 1844. They were not executed after the decree of any court, but were murdered by a treacherous mob overpowering those to whom had been delegated the duty of protecting the prophet, while awaiting trial upon trumped up charges. In this work they were led, as usual, by a reverend divine, Mr. Williams, who, unable to down the Saints with the Bible, proposed to do it by the bullet.

Upon the death of these prominent persons trouble arose within the church, occasioned by the undue ambition of some who were overanxious to lead. This ought not to have been, since the revelations to the church, previously accepted and adopted, clearly indicated who the successor should be. It was Joseph, the son of Joseph. More or less confusion existing, usurpers became busy. With them it was a policy of now or never, and from this time forward dates the beginning of several apostate factions, among them one known as the Salt Lake Mormons, or Brighamites.

This was started by Brigham Young, once a Methodist, later a Latter Day Saint, but who, becoming enamored with the love of rule, succeeded in obtaining authority over a portion of the church,

leading them to Utah in 1847. His ascendancy was gained by craft and cunning. At first he made no claims for the presiding office, but once getting his followers in a tight place he soon set up his reign and rule. His leadership, however, was never indorsed by the church, and out of a membership of two hundred thousand, possibly eight or ten thousand followed him.

Upon his arrival in Utah he ordered all to be rebaptized, and many of his prominent ministers were reordained; thus establishing a new and separate institution. An unfortunate feature about the whole affair was that he retained the name of the original church—Latter Day Saint. This is the policy of the counterfeiter, who, notwithstanding the spuriousness of his coin, denominates it with the legal name. Going from bad to worse, he eventually introduced polygamy, the earmark of Utahism. Then it was that the term *"Mormon"* partook of evil, since this nickname, contracted by them when in fellowship with the true church, still followed.

The Doctrine of polygamy originated with apostates long after the death of Joseph Smith, as the following from Chamber's Encyclopedia will show:

> It may be here stated that it cannot be shown that Smith was a polygamist. . . . It was not till August, 1852, at a public meeting held in Salt Lake City that it was formally received. . . . Rigdon, Kimball, Pratt, Hyde, and Young are its true originators.

Whatever the corruptions of Salt Lakeism, they ought not to be charged to the church from which they departed. If so, then we may stigmatize Methodism also, since, forsooth, Brigham was once a member of that body.

That the church in Utah is a departure from the church as organized by Joseph Smith is proved by the following extract from the decision of a law court held at Kirtland, Ohio, in 1882.

> That the church in Utah, the Defendant of which John Taylor is President, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of Celestial Marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original Church.
>
> And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and Successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

This decision was later affirmed in 1893 in the verdict of the appellate court in Missouri in the famous temple lot suit.

It is quite evident, therefore, that the Reorganized Church is the "continuation of and successor" to the original church as set up in 1830.

It was called a reorganization, not because of any cessation of spiritual authority, but rather because of a resumption of organized labor previously prevented by the woeful scattering of the Saints following the death of the two martyrs. No doctrinal changes have been introduced. Never an alteration or an amendment of the terms and tenets of the church as laid down in 1830. They

have stood unalterably the same. It did not require any change. "Whatsoever God doeth it shall be forever." (Ecclesiastes 3: 14.)

Our attitude on the marriage question is, as it always was, strictly monogamic. The following was received by the church

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through Joseph Smith in 1831 and was adopted as a rule of action:

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. —Doctrine and Covenants 42: 7.

And again, I say unto you, that who so forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is

lawful that he should have one wife, and they twain shall be one flesh.—Doctrine and Covenants 49: 3.

It will be seen, therefore, that the Book of Mormon, Joseph Smith, and the church were unitedly and uncompromisingly arrayed against polygamy.

Of the Prophet Joseph Smith we have nothing to say other than he was a pure-minded man of God. His works will show: "By their fruits ye shall know them." And this humble statement of the faith and practices of the church he was the instrument of organizing, will readily solve the question as to the quality of the fruit.

The Reorganized Church of Jesus Christ of Latter Day Saints has been actively occupying since 1851. True, it has been uphill work, but thanks be to God, we have reached that time when the name, *Latter Day Saint*, has become honorable in the land.

Frederick Madison Smith, grandson of Joseph Smith, the human instrument employed in setting up the Church of Jesus Christ of Latter Day Saints, now presides over the church. He resides at Independence, Missouri, where he is universally respected as a citizen and admired as a leader.

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